The Pulpit

A Journal of Contemporary Preaching

James T. Cleland:

Long Day's Journey Into Light

James M. Gregory • Does Golden Rule Apply?

Anderson D. Clark • Living Piety

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The Pulpit

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A Pastoral Prayer for Lent

ALMIGHTY God, thou whose only Son we remember especially at this Lenten period, help us as we examine our inner lives.

Thou knowest our souls, better than we know them ourselves; and thou knowest, even as we know, that things must be right here if we are to live in freedom and joy.

Where our lives are torn by anxieties, give us insight as to the cause. But from whatever cause help us more and more to seek first thy kingdom and thy righteousness. We know that these endure, and that whatever else may be shaken, these shall not be shaken.

Where our lives are puffed up with pride, give us new vision of thy holy and redeeming love. Let our cause for boasting be in thee and not in ourselves. We view the life of our Lord and the cross on which he died, and we say to ourselves, "How incomplete is our devotion!" But we feel, too, thy Holy Spirit at work among us, and we say with him of old, "Now are we sons of God, and it doth not yet appear what we shall be."

Where our lives are paralyzed for effective and meaningful service, give us a new quickening of spirit. Inspire us with the vision of greatness of him who said, "He who would be great among you must be the servant of all." Help us to find our lives by losing them in causes thou wouldst approve and bless. Most of all we would lose our little selves, that we might find them again in thee. For thou hast made us for thyself and our hearts are restless until they rest in thee. Amen.—*Warren A. Nyberg, First Methodist Church, Red Wing, Minnesota.*

The Pulpit

A Journal of Contemporary Preaching

ME XXIX FEBRUARY 1958 No. 2

Memo:

UCH AS I appreciate my Sundays in the pews, a row of such Sundays always troubles science altogether too given to tweeking my ation. At Christmas time, for instance—when the most revolving itinerant circles closer home, and churches don't want a circuit-riding interloper anyway for their high holy days—at Christmas there are usually several precious Sundays a saddle-bag parson gets to sit in the family ch just like a regular Christian.

id that is glorious, especially in the church we home. As a member of the congregation you ot parse the proclamation as you would if you in the pulpit; you simply *hear* it, more or as it was heard. Sitting in the pews, you have planned and programmed the Christmas anicement; you are "surprised by joy" and so pitulate the gasp and the glory of the generas who have heard the glad news before you. It ore exciting to be playing the shepherds than angels at Christmas time.

ut still, there is the botherment of that ordina. Like Israel's election, the preacher's designa by the church is not a reward for excellence, an appointment in spite of his unlikeliness and pacity. And like that choosing of a nation, or.tion is no assignment to advantage, but is a ge to responsibility and effort. Surely no parish ister has to be reminded that ordination is more obligation than a privilege, albeit a mighty ileged obligation. All I want to say here is that isters serving the church otherwise than in pars feel the same obligation.

he best teachers, editors, denominational execres and administrators I know never get over ing the tug of the parish. They recognize the sible importance of their lecturns and desks and ndtables to the church's proclamation. But way n deep they all suspect that no such indirect tribution ever takes the place of actually stand- in a pulpit, proclaiming, or staying in a parish, ging. No seminary prima donna, no ecumenical a but worries about whether the place he ought lly to be serving God isn't where his people are, ocal churches. Just as God is not some gaseous nething beyond the blue, but the living Lord eting and making claims on particular people at cific times, so he is best served not in the vague erality of distant strategizing but in the spe service of particular congregations. So even the most glamorous of the church's grandest circulators have their plaguing guilts.

There is certainly nothing noble about confessing such guilt, especially when it has come on so strong at Christmas time. The yen then to be back in a parish pastorate need not be anything very high or lifted up. Credit your dis-ease to a troubled conscience if you want; the fact is that the ham in you is probably as agitated as your ordination. The crowds, the lavish chancel foliation, candlelight and pageantry, *your* voice coming down from balconies or wafting through a tree or blossoming out of banked poinsettias, the choir inexplicably thrilling though the rest of the year it is better at chilling—no, Christmas is not a fair time to brood over your vocational infidelity. Motivations back to a parish ministry in such gala circumstance are just too mixed to be credited.

More revealing are the things that help you keep your distance, the parish vexations that keep you wistful and wishing—but busy elsewhere. One of the best preachers in the United States is also one of the best seminary teachers anywhere. There is simply no computing the service his teaching does and will do the thousands of churches to which his students go. Yet he knows, I am sure, this pull to the parish. As a matter of fact, he came close to capitulating last year. Interim preacher at a large suburban church, he was pressed to allow his name to be presented to the congregation. On the Sunday morning of his decision he preached better than is possible. The great congregation, at once chastened and charged, begged him at the door to stay to direct their devotion and their enterprise. Under adoration, decision came to a quick boil. And then, stumbling up the rich carpet, thrust from behind by some mighty Bach bursting from the area's finest organ, came a last old man with no word for anything except a querulous complaint: "You didn't announce the third hymn, again. No matter how often I tell you, you didn't announce the third hymn." And friend preacher went back to the seminary.

Not because one old codger had to have it his way, but because the weight of such trivia was suddenly remembered and resolution and guilt were all overwhelmed. I guess we without parishes are refugees from trivia. Or at least we think we've found more congenial trivia. The guilt is not for what we're not doing, but for some of the reasons we aren't. And the honor is all to you who are.

T. A. G.

From Bitterness and Regret
To Forgiveness and Peace

Long Day's Journey into Light

By James T. Cleland

RECENTLY a colleague gave me a copy of Eugene O'Neill's *Long Day's Journey Into Night*, first published in 1956. I have now read it twice and I have also seen the play. Let me share my experience with you.

Long Day's Journey Into Night is located, through all four acts, in the living room of a summer home in New London, Connecticut, from the beginning until the close of an August day in 1912. It is one long day's journey into night, with its four acts timed at 8:30, 12:45, 6:30, midnight. The playwright thus preserves two of the Aristotelian unities—place and time: one set, one day.

In that living room a father and mother and two sons—the Tyrones—talk and talk and talk about themselves: each about himself; each about the others; their relationship to one another; their loving hatred of one another; their angry affection for one another. There is no action in the play; but there is talk—three and a half hours of it. Bitterness is succeeded by regret which, in turn, leads to renewed bitterness and subsequent real, but ineffective apologies. Lies are told that deceive no one, lies which are spoken in a mixture of family love and self-justification. The play is a four-handed game of confessional solitaire, in which there is neither expiation nor atonement.

The characters cannot be painted in black or white; the color would be closer to battleship grey, with purple patches. If I were to use adjectives to describe that day's life with the Tyrones, I would have to employ them in three different categories: vivid, repetitive, unforgettable, haunting; bitter, twisted, harrowing, impotent; compassionate, appealing, pitiful, pathetic. It is a poetic drama, where moods clash and change because no character understands himself as a whole person. The endless conversation is set in an atmosphere of fuddled garrulousness and drug-addiction. When the play ends, all is quiet—but no one is saved. The curtain is rung down on the drunken, drugged sleep of the damned. The members of the family k one another a little better; but tomorrow is g to be another day like yesterday. So the audi goes home, forgiving — but frustrated. Ther some pity for the Tyrones, but little admirat There is no classical catharsis, no purification the watcher.

It isn't enough to say: "Don't worry. Thi typically Irish, and the Tyrones, like O'Neill, Irish." Yes, but we are all Irish, to some ext because we are all mortal men and women. T play is that old Irish epitaph come to life: " Irishman doesn't know what he wants, and won't be content till he gets it." Therefore, he li ineffectually; and *he* is some of us. So let us l at the four characters, one by one, and try to f what is driving them to hell, here and hereaf Let me thumbnail sketch them.

Thumbnail Sketches

James Tyrone, 65 years old, is an actor who g up the chance to be a great actor by accepting popular and perennial role which brought h money and more money. Remembering the pover stricken days of his childhood, he has become penny-pincher and is now a petty, mean, bullyi inebriated miser, with undertones of loyalty, h mility and remorse.

His wife, Mary, age 54, was reared in a conve school and expected to become a nun before s married. She has lost one child, through her o neglect (so she blamed herself), and is now a dru addict, because of careless medical prescription the illness following the birth of her third chi She loves her man and her boys, but looks ba with regret on the years of hotel-living, as she f lowed her husband's company around the count

Jamie, the elder son, age 33, is an embitter drunkard and a dissatisfied libertine, who is sh through with a jealousy which caused him to eff the death of one brother and makes him long f the destruction of the other. He loathes the h which has him under its spell and detests hims when he is drunk enough to be honest about hi self—*in vino veritas.*

Edmund, the youngest child, age 23, is a drin ing consumptive, with a doubting desire to writ He is on the surface like Jamie, an alcoholic and

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But, inside, there are yearnings for beauty or peace.

ervant girl, also Irish, completes the cast.

re are four main characters, then. Yet, that true. There are really eight. Each has what ermans call a *Doppelgänger*, a second self, he conversation is penetrated and permeated his everlasting duality: blame and pity; rage pology; failure and yearning. There is a dou- lf constantly before us: the what "is," and hat "might-have-been," and, in the mother's the what "was."

s an exhausting encounter to sit through this I do not recommend it for relaxation.

it possible to get behind the symptoms to s? What gave rise to all this money-grabbing lrug-addiction and unhappy drinking and un- actory lechery? One can point casually to the n of the second child, in which all four are in- d. The father caused it by insisting that his be with him on the road, though the child ed her. Mary caused it by choosing to be a rather than a mother. Jamie caused it by mak- ure that the child caught measles from him, so died, because of his jealousy. And the un- Edmund was involved, because he was brought the world to replace the dead baby, and made nother so ill that an unskilled doctor prescribed hine and started her on the way to be a dope t. There is the obvious cause. Yet, we know lies which have wept and worked and prayed way through similar calamities, and emerged, dly but unbowed.

her casual factors are involved: James Ty- 's fear of poverty and his longing to be a great r rather than a popular stage-idol; Mary's ning for a real home, and her pathetic return er childhood dream of being a nun; Jamie's , not merely because he deliberately gave the measles, but because of his efforts to ruin Ed- d morally; Edmund's terror at the thought of rculosis and his desire to write and to write , instead of the stammering stuff he produces. even then, the real causes are not here.

No Balm in Gilead?

ach seeks to escape himself, and none can find minating larger self to which he may give him- They have no internal, inviolable center of lty; they have no invisible means of support. man is not self-sufficient—and few of us are— God or Satan, the spiritual or the demonic, s over the direction of a person's life. God is pheral in this play; spiritual values are prom- t by their absence. The demonic is enthusias- lly present in the unbalanced love of money, false satisfaction of drugs, the unhappy de- dence of alcohol, and the unrewarding bed of prostitute. This is a little saga of the effectively ned. It is a day in the life of a family on the k of oblivion, because in not one of them is re any basic personal security.

hen, there is no cure, no balm in Gilead? There one in the play. It ends with the mother recall- ing in a sad, wakeful dream her days in the convent; with the father stirring in the chair where he slouches drunk; with Jamie and Edmund "motionless." Yet there are hints at the possibility of healing, given by each of the characters, except Jamie:

Mary says to her husband: "James! We've loved each other! We always will! Let's remember only that, and not try to understand what we cannot understand, or help things that cannot be helped —the things life has done to us we cannot excuse or explain."

She says to him again: "I know you love me, James, in spite of everything." He answers: "Yes! As God is my judge! Always and forever, Mary!" She replies: "And I love you, dear, in spite of everything."

She says to Edmund: "You must try to understand and forgive him [your Father], too, and not feel contempt . . ."

The father says to Edmund: "When you deny God, you deny hope . . . When you deny God, you deny sanity!"

Edmund says to his father: ". . . you have to make allowances in this damned family or go nuts."

He talks again, in an amazing monologue, of "belonging to something greater than my own life, or the life of Man, to Life itself! To God, if you want to put it that way." He refers to "peace, the end of the quest, the last harbor, the joy of belonging to a fulfillment beyond men's lousy, pitiful, greedy fears and hopes and dreams! . . . Like a saint's vision of beatitude."*

Love and God. Forgiveness and peace. Belonging and beatitude. Haven't you heard it all before? Isn't it the refrain of the Bible, from beginning to end? Isn't God the invisible means of support, who quickens love in us, so that on earth we may have peace, that lack of worry at the heart, which creates blessedness? Let me recall it to you:

> When Israel was a child, I loved him
> and out of Egypt I called my son . . .
> Yet it was I who taught Ephraim to walk,
> I took them up in my arms; . . .
>
> I led them with cords of compassion,
> with the bands of love,
> and I became to them as one
> who eases the yoke on their jaws,
> And I bent down to them and fed them.
> (Hosea 11: 1, 3-4.)

> Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love. . . . In this is love, not that we loved God but that He loved us and sent His Son . . . Beloved, if God so loved us, we also ought to love one another. No man has ever seen God; if we love one another, God abides in us and His love is perfected in us.
> (1 John 4: 7, 8, 10-12.)

Let Paul interpret this for us. "Paul, you certainly went through hell and high water on earth, judging from your autobiography. How did you do it?"

*Eugene O'Neill, *Long Day's Journey Into Night* (New Haven: Yale University Press). Used by permission.

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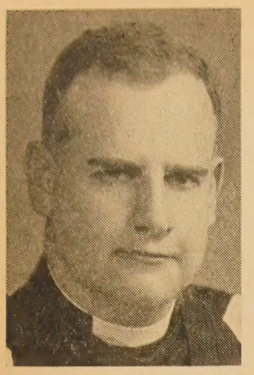

By Charles D. Kean

THE GOSPE

THE Christian church began with the proclamation that Jesus Christ is Lord and that consequently men and women could find their true peace through committing themselves to the holy fellowship of which he is the head. It was as the *kerygma* was heard and responded to in faith that the fellowship became the central note in the experience of people, and they learned what it meant to be members of the saved and saving community —the Body of Christ. The church has always been concerned with proclaiming the gospel.

At the outset there seems to be a parallel between the perennial task of proclaiming the gospel and the prevalent note of our modern western culture. Both are concerned with making announcements. Both are concerned with evoking responses in the form of changed behavior on the part of those who hear the proclamations.

A major aspect of western culture in this mid-period of the 20th century, if not its dominant note, is that calculated programs are necessary to arouse interest, ensure acceptance of what is being offered, and to guaranty sustained support. Such programs employ the most careful research techniques and the most exhaustive studies of individual and group psychology. They are concerned with anticipating in advance the resistances which may be encountered in such a way as to provide for their unconscious elimination as far as possible. In government, in volunteer community programs, in industries and in merchandising a science of communication is being employed to secure the most favorable hearing for what is to be announced. Public relations counsel, professional advertising account service and special relations with the press, television and radio are essentials.

Even in apostolic days the church's proclamation of the Good News was only one of the many voices demanding attention from the listening ears of men. The church has always had to compete against the counter claims of other forces which demanded men's primary allegiance. There is nothing particularly new, therefore, in the church of the 2 century having to face the problems of comm cating what it has to say in a world where m other groups and movements are trying to get tention in order to sell their wares.

Primary Difference

There is one primary difference, however, tween the climate in which the gospel is proclai today and that in which it was originally claimed in the apostolic age. As St. Paul and John and the great leaders of the sub-apost period bore their witness, the church made a t claim upon men's hearts and minds, and this understood to be a challenge to the total cl made by Caesar. But modern man lives in an where many things say they are making t claims but nothing in western civilization really Perhaps behind the iron curtain the counter-cla of Christ or Caesar may set the stage for m spiritual drama but this is not true in the west world where many different kinds of christ, so speak, compete with each other in a world wh there is no effective caesar whatsoever.

When we are thinking about the church's us the various public relations skills which have b developed in modern times, we are still concer with the task of proclaiming the gospel. Nob ever said that this must be done solely by human voice coming from a pulpit. The import thing is that the proclamation can be made so t it can be heard and responded to. "*For, 'every who calls upon the name of the Lord will be sav But how are men to call upon him in whom t have not believed? And how are they to believe him of whom they have never heard?*"

There is, however, a question which must faced: Can the application of social psychology itself carry the gospel to the world, or is it rathe new and valuable resource of which judicious must be made by responsible Christian leaders one way to help prepare the soil for the seed? even the most dedicated use of public relati techniques can never be a substitute for *kerygma.*

Many people have commented upon the "succe ful" use of Madison Avenue techniques in various Billy Graham evangelistic campaigns, p

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We Must Not Mistake Techniques
For the Gospel They Are Meant to Serve

AN AD-MAN'S AGE

ly that recently conducted in New York Depending upon to whom one is talking and casion for the conversation, the phrase "Mad- Avenue" either describes efficiency in the use various media for communicating sugges- or it has come to be a kind of byword for sive "sound and fury signifying nothing."

fact remains that regardless of what one hink of Billy Graham's interpretation of the or the depth of the relationships established people's souls in these "crusades," there is a deal of envy throughout organized Christian- Parsons and lay leaders may depreciate ver- even the Madison Avenue structure which ibutes so greatly to what Billy Graham ac- lishes, yet there is a side for most of us who l be quite willing to use these same resources ich the same way if we could afford them. We urselves that we would be more adequate irds of these skills which God has made avail- in our day but we would like to have the e to prove it.

rtainly there are matters of good taste and ng emphases to be considered but most of us ware that the modern world presents such a hony of competing claims that it is very diffi- to communicate the gospel so that it can be d above the clangor. While few thoughtful peo- would believe that Madison Avenue, whatever term may be taken to mean, can ever be a plete substitute for the other organs of dis- nating and propagating the church's life, few d deny that a judicious use of modern adver- g and public relations resources, if these can aid for, would be most helpful.

is not the purpose of this article to assess the tual merit and long-range value of the Billy am crusades. In terms of what is being at- ted here, these evangelistic campaigns show way by which modern advertising and the e of religion can be mated. They also show t can happen when an adequate budget makes ossible to do professionally and scientifically t most parish churches and denominations are ady trying to do on an amateur or semi-pro s.

avid Riesman in his book, *The Lonely Crowd*, mpted an analysis of modern culture under the distinctive, characteristic type of "the other-directed man." What Riesman meant in his study, which was not a value judgment but a historical description of the evolution of Anglo-American civilization, was that the personality type most preferred by modern social structures is one which is concerned to react positively to what is expected of it and therefore is primarily interested in finding out what is expected. Riesman used the analogy of an emotional radar set which he said modern education and social pressures tended to create in people who wanted to get ahead or even just to fit in.

The Christian church must always take seriously the givenness of the situation in which it is operating. To the extent that Riesman is right, this must be understood as the church develops its program. Certainly Riesman himself would be the last person to say that the other-directed man had excluded his other types—the "tradition-directed" and the "inner-directed"—from modern society or even as operating attitudes in any individual along with other-directedness.

Two Questions

It is not a question of saying that people in western civilization today are conformists more than their ancestors were. It is rather a question of taking seriously the kind of conformity pattern which primarily influences human behavior. The other-directed man is concerned with getting along with other people as an end in itself regardless of what the basis of the relationship may be. If Riesman is right in his analysis of modern culture, this is certainly the age of the advertising man. It does not seem to make much difference which comes first—whether the advertising man produces the cultural result or the culture produces the advertising man. They operate upon each other. The important thing is to recognize that this is part of the climate in which the gospel is to be proclaimed because this is where people are, and there is both glory and terrible danger in the discovery.

In any consideration of promotion, whether it is proclaiming the gospel or selling soap, consideration has to be given to two questions at the outset. The first is "What is our objective?" and the second is "What consumer group are we attempting

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Putting One's Self in Another's Pl
Is Wisdom Both Ancient and Power

When Does the Golden Rule Appl

By James M. Gregory

As you wish that men would do to you, do so to them. Luke 6:31.

THE General Assembly of the Presbyterian Church, U. S., has joined with many other Christian denominations in declaring that the age-old problem of "race relations" is a problem with strong spiritual implications, demanding the full attention of the Christian church—*now*. It has said that the church has the duty to face this problem with intelligent Christian courage, and to help create more objective Christian attitudes, first, among our own members and, second, in our society.

Now, we freely admit that we yet have a long way to go and that the storm clouds of tension, suspicion, and even contempt for one another are presently hanging so low that our "visibility" as to what lies ahead tomorrow is most negligible. Although I as a minister, called of God to preach the truth as God's Spirit reveals it to me, have felt absolutely impelled to preach on this vast and difficult subject each year for the last twelve or more years I have been greatly tempted this year to admit my fears and to call off the "flight" into such a possible storm. Were I the minister of another church, I am afraid that my courage would not be strong enough to get me off the ground. I probably would rationalize by saying among other things, "The task is entirely too complicated, confused, and fraught with emotions and mistaken judgments on both sides of the issue to warrant the risk of resentment, disfavor, reprisals—even the possible loss of valued friendships. Fortunately, this is quite a different congregation, one which I feel is sincerely seeking to know the will of God in all things, however painful or awkward such knowledge might be.

I would also like to remind you that I was born right in this city of Birmingham, reared on a farm in Mississippi, educated entirely in the South, have lived in the South all my life, and very much w to continue living here, because I love it. I h learned that where one lives has a lot to do w the expediency of whatever he says or does. Bu also know that where one lives has absolutely no ing to do with what is right. I have learned difficult lesson—with no less difficulty than did early apostles—that Christianity is a universal ligion which applies equally wherever people li What the New Testament has to say about r relations (or any other problem), therefore, ha universal application—and has had for 2,000 yea I would not have mentioned this fact had I heard a Presbyterian elder of another church recently this amazing question: "Why is it that used to hear preachers talk about sabbath obse ance, drinking, dancing, and other *eternal prin ples* such as these, and now they are harping this *new* thing called 'Race'? They have beco the political tools of partisan politics, if not of communists." All I have to say is that if it is "nev then just how new is the human race? The r problem has been with us through all recorded tim And if such a subject is merely political in nat (and the church must "stay out of politics"), th Jesus himself was overstepping his bounds when his summary of the whole law of God he includ "Thou shalt love thy neighbor as thyself," a when he gave utterance to the Golden Rule, " you wish that men would do to you, do so to then

Not by Might

Now I would be the first here to admit that, solving such tremendous, age-old problems it "not by might nor by power, but by His spiri that real solutions can come. No amount of legis tion, coercion, threats, violence, strikes, demonstr tions, or even sermons will do it! Most of su attempts have already proved to be vast blunde and I am afraid that the worst is yet to be. It already most uncomfortably near to us all.

Nevertheless, all these things do indicate th not all is well or right or Christian in our prese human relations patterns of society. There is som thing fundamentally wrong somewhere—let's fa it! Let's face it in time! The plumb line against o social and ethical wall says the wall is leaning p ilously and to the great embarrassment of o stirred-up consciences. Our trouble is that we a

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ng more of our energy resenting the plumb -the isolated incidents which reveal our lean- one-sided walls—than we do trying to ten the wall, or even to begin planning how ke it straighter and more secure. We even hat it is not straight or that it is supposed to aight, thus "saving face" while losing our

Time for Intelligence

t not time we began using the intelligence he Christian faith we have? Must we not coming up with some irrefutable Christian ples, at least as long-term goals if not imme- objectives? It is so very tempting to "conform s world" rather than to seek by the help of o "transform" what is to what ought to be! It e we Christians, of all people, were leading the ing of our communities rather than following with mob psychology, whether good or bad. s at least try to discover the will of God and turn our faces in that direction, even though ay find it necessary to retreat backward for a while. Neither can we afford for another race, other section of the country, to do our think- r us. We, and we only, must do it—we who losest to the problem and we who have to do of whatever adjusting is done. If we Chris- do not do it, I sadly predict many generations artache and painful conflict from which no ill gain. We are compelled, therefore, to think ly before falling for any kind of propaganda, he militant policies of any organized group n the community (the N.A.A.C.P., the Citi- Council, or the K.K.K.), or for any written ments (even if they are written by ministers— too can be prejudiced!). The problem at best ake time and patience; the sooner we start on Christians trying the best we can to think ob- ely (rather than emotionally and selfishly) urer we can be that some good solutions can und.

t just how can we go about thinking objec- , admitting that we often get confused even trying to use the Bible as our sole guide?

rst, we can try to put ourselves into God's posi- and to understand his point-of-view, admitting presumptuousness of such an undertaking. We now that he created all people. They are all his liwork. And when he had finished he called all work "good." He has called *all* to believe in and in his Son, thereby to "become sons and hters of God." He seeks fellowship with all his emed and says all are brothers on the one basis eir relationship to him—not on the basis of , class, nationality, or anything else. He is im- ial toward all his children, just as the best par- tries to be; and he wants all his children to and help one another, to enjoy his grace to- er.

econd, we can try hard to put ourselves into the ro's place. Can you do this at all even for a few ments? Would you enjoy being looked upon versally as a "second class citizen" of a "free" erica? Would it please or encourage you to do and to be your best if you as a Negro with whatever native endowments or ambitions were forever labeled an "inferior" to just any white man? Would you feel any deep hurt within your soul if you stood by helplessly and saw your child—whom you loved and to whom you had given the best care of which you were capable, and for whom you wished every possible physical, spiritual, and psychological advantage—snubbed and avoided as an "untouchable," an "unclean" thing, regardless of how clean he might have actually been? Did our forefathers in the colonial days look with continuing favor upon the principle of "taxation without representation"? No! They fought a revolutionary war. Did our grandfathers after the Civil War favor a local government completely controlled by others than themselves? Would you or I take with uncomplaining good grace laws others made for us which told us in no uncertain terms where we could sit, where we could eat, where we could sleep, where we could live, where we could worship, where we could play, where we could work, and where we could learn—and equally clearly where we could *not?* Would I as a Negro have much respect for a law court which in dealing with me as a human personality sometimes conducts itself with less dignity and justice than an S. P. C. A.? What if I were seeking for myself and my family only the simple dignity of being free to choose for myself and to help myself as far as I was capable to attain the latent potentials with which God created me, and my whole motive in sincerely striving to do so was so grossly misconstrued and maligned that I was angrily accused of wanting social equality in the most narrow sense of intermarriage? And we of the white race do jump to this conclusion with the mildest degree of justification and start waving red flags. Yet we know deep down in our hearts that this is not the real issue before us at all, but that what we actually want is to keep our economic and social advantages indefinitely.

Racism an Escape

Now for the third step: Put yourself in your own Christian place! And what is that? It is no less than Jesus' summary for all human relations—the "Golden Rule." And, mind you, these are Jesus' words, not mine. Yet we must confess that the gold in the Golden Rule is like the gold at Fort Knox—a lot of it there, and of great value, but little in current use. Then, *when does the Golden Rule apply?* Is it just in the case of those who love you and those from whom you can expect as much in return, just your equals? What does Jesus say? In Luke 6:32-35 he said that if that is all this rule means to you, "how much better are you than sinners, for sinners do the same?" No; it applies to the *unequal* man as well. It seems to me that Dr. B. B. Keet of the Dutch Reformed Church of South Africa, where the race problem is equally acute today, has summed up the spirit of Jesus in the Golden Rule in these words: "Racism is an escape from our Christian duty which requires us to live not only with like-thinking people of a like-development, but also and above all, to include the under-

privileged, to bear their burdens, and to help them attain human dignity."

A member and young elder of my former church in New Orleans is a skilled architect who began a good practice before the last World War. After doing some time in the armed service, he went to the Congo as a missionary and as a layman. Last year while on furlough this brilliant and serious, though happy, young man convinced the men of our church that Africa is now a sleeping giant who is rapidly waking up to a great destiny, one way or another. Non-Christian nations are working hard at selling Africa materialistic Communism, through equality of opportunity. Christian nations are still sending only missionaries to preach the gospel in the same old way with little hope of anything else. This young missionary feels that it is most urgent that Africa's teeming populations be offered that something else also while we yet have the opportunity. Otherwise our conquest of the enemies of peace and happiness in the world will be an abortive and futile effort, whether by military might or by Christian missions.

Now I am sure that I do not feel any happier than you do right now. These things have not been easy for me to say—even to believe. These are thoughts, ideals, and Christian prescriptions for our tragically sick and frightened society today, and they are bitter, humbling medicine to me. Let him who has a more pleasant and more workable plan for peace for Christian justice within our society, and within our Christian consciences, speak forth now, for we want to hear him! But I have heard no better. Christ himself had no better rule to offer than the Golden Rule, "As you wish that men would do to you, do so to them." If we are actually looking for an answer, here it is! If we are not, then let us prepare ourselves for endless bitterness and, what is worse, for spiritual suicide. God give us wisdom, humility, and courage! Amen.

Ad-Man's Age

(Continued from page 7)

to reach?" Obviously there is a parallel between proclaiming the gospel and selling tires or steel girders or chemicals or what have you, but the parallel goes only so far. When the distinction between the objective of proclaiming the gospel and selling merchandise is obscured, the result is confusion, if not worse.

The objective of proclaiming the gospel is to bring human souls into that kind of relationship with God and with fellow men in which the saving work of Christ becomes the most important reality of which they are aware and their relationship to the holy fellowship becomes definitive for daily life. The objective of any promotional program of selling merchandise is to create a consumer demand and to sustain it in an ever growing way, and questions of the relationship of the consumers to e other and questions of permanent change in way they see reality are not particularly germ

Again, when questions are considered as to w consumer group we are trying to reach, it mus admitted that the church faces a double task. at one and the same time seeking to proclaim gospel to a secular world which lives by radic different values and thus to convert men; and it is seeking to nurture in the faith those who to some extent already committed in order their commitment may grow in quality and de And there is always confusion at this point bec the line of demarcation can never be clearly dra

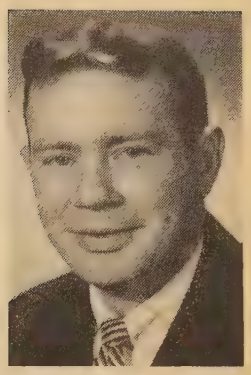
The purpose of any advertising or public r tions program is to change the motivations of p ple so that they will use what is being offered th preferably from their own "free choice." There been talk recently of "subliminal suggestion," v ing techniques by which a slogan can be said loud or shown by light in the course of a televi program without interfering with the ostensible tertainment at all but speaking to the unconsci mind. In other words, promotion programs in modern world attempt primarily to manipu people, ostensibly for their own good but also the benefit of those who are attempting to fluence their actions.

Darkness into Light

The Christian gospel presupposes free men in the least bit manipulated, responding to claim of Christ because in their heart of hearts is the supreme value. In the light of this distinct there is all the difference in the world between pealing to young ladies with such a slogan once saw on a billboard in a New York subway vertising a kind of lipstick as "date bait" meeting the redeemer Lord. The former seems set up a chain reaction of manipulation. The pr uct is sold to the consumer by influencing the sumer to believe that she in turn can control ot people by its use. The gospel is presented as love of God turning darkness into light and de into life through the friendly cooperating lives those who choose to identify themselves with family of the children of God.

When the church in the modern world has a t to do, it does well to avail itself of the skills wh the community affords but it is another thing make the resource the primary operation. It is thing to hire a competent plumber to fix the pi it is another thing to make the plumbing syst central to the life of the church. In the same w the church has every moral right, indeed duty use the skills which God has given men in the v ous public relation fields, including the use of developed techniques of advertising, merchandis and consumer relations, but these are tools wh must be baptized so that they serve the Lord. this can only be done when there is a frank awa ness that there is a continual temptation am those concerned with techniques to mistake resource to be the gospel which the resource is me to serve.

'orces One's Problems
One's Prayers Into Proximity



Living Piety

By Anderson D. Clark

What did you do in school today,
My young, reluctant scholar,
With chocolate frosting on your chin
And jelly on your collar,

With hair that's long enough to braid,
And jeans in need of patching,
And buttons off your cowboy shirt,
And socks that are not matching?

The nonchalance of his reply
Has left me somewhat shaken:
"What did we do in school? Oh, yeah,
We had our pictures taken."*

'HAT is authentic piety? This question rests on the assumption that piety is not appeal- most of us. It assumes that most of us take e when we are called pious, or at least take it sign something is wrong with us. It assumes most of us will immediately tell a couple of s or buy a round of drinks to prove we are not .

r initial problem with piety is the picture we of it. In fact, we have two problems with piety se we actually have two pictures of it. The is a *popular picture of piety*—and this is the ve react against. The second is a *picture of lar piety*—and this, I fear, we respond to.

e popular picture of piety gives us trouble. It composite of many moral and intellectual ab- ties which we rightly refuse to obey. There is ne with a Bible-waving preacher yelling "RE- T!" and another with women from the WCTU ming at the breweries. There is one with a -faced missionary pounding religion into half- d and wholly-scared natives, and another with lay school children in straight jackets memo- g books of the Bible. All in all this picture nts the idea of an automatic morality with a -order catalog of "Dos and Don'ts" published dly by the church. It is a picture of piety with two colors—black and white. It is the picture tells us that anything in life "that's fun is r illegal, immoral or fattening." Most of us have nothing to do with it. And some of us are nright cowardly about it like one preacher I w (the one speaking now) who when he is d *Reverend* immediately freezes and says, y friend, just call me Andy, huh?" You know, dy-buddy, good guy, regular fellow stuff.

But there is another picture of piety zooming into our modern idea-receivers. This is the picture of "popular piety." It too is a composite. And to the delight of our public relations world, it presents a multi-colored morality that recognizes a necessity to compromise, adjust, and adapt ethical principles.

You recognize this picture, I am sure. It includes a snapshot of the President of the United States going into church—a respectable Presbyterian church, of course. It also has a copper penny with bold letters saying "In God We Trust." At another angle it shows the smiling, happy family walking from their new suburban home to their new suburban church. Across the bottom there is the new cartoon strip from the funny papers, the Reverend David Crain (whom *Time* magazine calls the "comic Cleric"). Up the side it has a Community Chest thermometer registering the rise in religious interest. Across the top it has a flashing neon sign blurting the words "The FRIENDLY Church, The FRIENDLY Church, The FRIENDLY Church." And way in the back of the picture you see its symbol—upon what was obviously a hill faraway where once two beams of wood crossed there is now a pair of crossed hands, the Sign of the Handshake indicating man's taking God into partnership with him.

Now, if the old popular picture of piety is unappealing and absurd, let me suggest that this new picture of piety is nauseating. The question becomes: Is there another picture of piety available to us? Yes, there is, *but* our seeing it depends upon our seeing that our problem with piety is really not a problem with piety.

I would like to suggest that a description of true piety depends on a description of real life. I want to say that if in our day piety is either too bitter a pill to swallow or too sweet to stomach, it is so because we are trying to achieve an image of life which when paraded in advertisements is appetizing and tasty, but when tasted turns out sour and when lived turns out dull. Let me say it this way. *We don't pray today because we don't live today.* If we really lived we could not help but really pray. The crucial problem is not our pictures of piety but

net Henry, "First-Grade Report" (Reprinted by special permission *Ladies' Home Journal*. Copyright 1956 by The Curtis Publishing pany).

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our current ideal or the image of the good life. And this we will label the *billboard pose*, saying that our current ideal of the good life is contained in the analogy of a billboard.

The billboard pose has two significant features. First, it is a picture of life that is always out in front of us and higher than us. A billboard is always off the road and up off the ground. It thus presents a picture of life that is ahead and above us. It pictures life as something to be attained, or achieved, or worked for, or planned for. Life is a goal of goodness, something to be realized, someplace to get to, a place to arrive at. Life is in the proverbial pasture on the other side of the fence.

Billboard Pose

Second, it is a posed picture. Let us take for instance the billboard picture you have seen of the All-American family going to the All-American green-shuttered, white-steepled, corner colonial church. It is a posed picture that comes out beautifully. The kids are smiling angelically, the father walks "ivy league" proud, the mother has a Bible in one hand and a *Ladies Home Journal* in the other. This you see is the good life and the good life beautifully posed.

Now, let's just imagine some possibilities at the time the picture was first posed and taken. The director is blowing his top because the "model-father" has a hang-over. The "model-mother" is screaming at the kids because they are taking prominent space from her. The cameraman's wife did not speak to him at breakfast and his worrying about it messes up his first shots. You get the scene—everybody rushing around, mad, swearing. *But* it comes out a beautifully posed picture of the good life, oozing with niceness and sparkling with cleanliness—our two contemporary attributes of the divine.

Now I would tell you that the Good Life as portrayed by the billboard pose is a sham, a false picture, a phony picture perpetrated on modern society. And the piety associated with it is just as phony, the picture of popular piety that too many of us are responding to too easily.

Life is not over and up there, and it is not a pose. Life is here and now and in all the ugly reality of a "here and now." It is here with the cameraman and his wife who sat through breakfast in the silent tomb of a frozen marriage. It is here in the neurotic compulsion of a female model who sees the kids not as kids but as threats to her success. It is here in the neck-hardened director who sees the cast not as people but as sticks of furniture to arrange for a beautiful pose. It is here in the man, posing as the father, so desperate for significance and affection that he has to suck a bottle for the milk of Milwaukee kindness which is so often so cruel. This is where life is—raw and real, dynamic, pulsating, twisting, erupting, filling up and emptying out, turning, unpredictable, erratic. This is where life is with its "lifeyness." Life without its lifeyness dried out by the modern life-blotter, the Pose. And it is here in the real realness of life that authentic piety must thrust its roots.

I think one of the stories about Jesus offer good caricature of what is meant by authen piety. Remember he was tired, exhausted by a c of healing in the crowds. Finally he got to bed, t when he got up he was still tired and his wait room was still filled. He withdrew to pray—to f again a sense of his ability, of his power to face a take life. But, alas, he has surrounded himself w a bunch of eager beaver junior executives w come and find him and say, "Come, Master, we got to get back, everybody is looking and wait for you. Come on now, Master, we've got to go, go!" With a divine indifference to the driving d mands of the disciples he replies, "Well, if eve body is looking for me, then, I guess it does matter where I go. Let's go somewhere else a enjoy the walk on the way."

Sounds horrible doesn't it? Downright hereti to our age of the "go" and the "do." Almost efficient use of time, talent, and money. Almost a man who is not particularly concerned abo getting ahead; a real job-jumper. You see, wasn't a question of having something to do someplace to go. There was plenty to do and eve where to go. These were not the decisive questio with Jesus. They were secondary, secondary to *primary concern of being someone first* and th *doing something second.*

It is as simple and difficult as this—Jesus kn full well that before one could be the hand th gave to life, one must first be the hand that ceives from life, the hand or the person w receives himself from life is a good caricature authentic piety. Let us now isolate and draw c from this story about Jesus some of its essent elements, and work toward a suggestion of wh authentic piety can be and mean in contempora America.

Authentic piety is forced from and is related authentic life. Jesus went off by himself becau his sense of self had become too peopled. He w probably sick and tired of the crowds. He w forced to pray.

An Authentic Response

A person gets up in the morning and he fe wonderful. Now this is what his prayer ought relate to. "Thanks, God, this is wonderful. Oh, probably be a bear by four, but right now I'm the top and I'm enjoying it to the hilt, the nigh rest has anointed me with energy—Thanks, Goo

Then at 4:00 p.m. he is a bear. Pressures ha squeezed him sore. This is where prayer aris "What's the matter, God? Why does it have happen every blooming day? I hate this rat ra Now, come on God help me. Please. Either gi me the strength to fight it or give me the coura to walk out!"

The first mark of authentic piety then is th *life forces one's problems and one's prayers in proximity.* If a person prays what he thinks ought to pray about and in language he thinks ought to use, rather than what life forces him pray about and in language that is comfortab then he might as well forget about prayer. For ju

is not a pose, so prayer cannot be a pose. or piety must be an authentic response to hentic life.

is got away with it. The second essential nt of piety is withdrawal. People simply have k off from life. If the hand has been out giving doing, it has to be withdrawn, pulled back, s going to receive. Unless we realize we are erpetual machines, unless our adulation of the c myth is shattered, unless we refuse to parte endlessly, our nerves, body and soul will out. We will have put ourselves into a ana of self-destruction. Withdrawal is the of authentic piety.

e third essential element in authentic piety is ty. If one is under the illusion that he is inensable to life and its problem-solving; if he s he is God and that nothing can be done s he is there to sustain it with his providence, can be no withdrawal. But if one is honest—n't have it anymore, God. I'm licked. I don't what the answer is. I'm botching this and ng people in the process. I've got to get away." e must admit to himself he is not God. He as that as far as he is concerned in this parar intersection of existence, God can be God. s, of course, is the prime example, the only ple, of one who was willing to let God be God. e fourth essential element is without question most difficult for us moderns to either conceive r accept. This is the quality or attitude of ness—openness to life, openness to God, open- to each other, openness to one's self. For in withdrawal, in the place of piety, there is reiveness. It is a receptive withdrawal, a pulled- hand opened to receive.

Confessional

pious person is he who recognizes that he has austed himself from trying to achieve his daily e, the one who recognizes the futility of trying e what he is not. The pious person is one who ognizes and confesses that he is unable to be t he is not. Thus the pious person is the one wants only to be himself. He doesn't want to like the current hero; he doesn't want to be like boss; he doesn't want to be like his dad, her ther; he doesn't want to be like Jesus; he simwants to be himself as Jesus was *himself*. Of rse, this is the only unique and real possibility way.

But how? From whence the power, from whence ability to be what he wants to be—to be the y thing he really can be, himself?

He retires from the pressures of the pose with his l sore from its postures and says, "O God, I n't do it any more, I'm beat. I have tried and I n't be what I am not. Please, please, please help to be myself. Enable me, give me the power to *me.*"

These then are the marks of authentic prayer, sed on the example of Jesus and on the proposin that if we really lived we could not help but ally pray. Unfortunately, this is not an academic scussion of piety to be decided about in the chastity of the Sunday Sanctuary. Although its triteness is tongue-trying, I would say the decision is between our medicine cabinets with their medication and our clothes closets with their meditation. It is as urgent as a partial withdrawal now, or a total withdrawal later—a decision between the sanctuary or the asylum.

And I would add to Janet Henry's poem:

> I stopped and looked—this little man of God
> Who taught me that I was really the fraud,
> And knew then his picture'd not be a blow,
> Not with him—and his nonchalant halo.
>
> A pose for him has not had time—
> Thank God, he's shaken mine.

Prayer of Dedication

Almighty God, creator and redeemer, savior and judge, it is unto thee that we lift up our hearts and voices as we begin to build our building.

We praise thee for the good earth which thou hast made, for its beauty and fertility; for its stability and its strength. As we break this soil for the foundation we shall lay, we pray that our building may ever stand firm and beautiful on the rocky earth, and that all that we do in it may be built on the foundation of Jesus Christ, the chief cornerstone.

O thou who didst send thy Son into the world to be its redeemer, save us now from all vainglory and from all wrongful pride or ambition as we dedicate this building as symbol and earnest of the increasing unity of the churches which confess Jesus Christ as Divine Lord and Savior. May the spirit of Christ govern our cooperation, may the teachings of Jesus control our actions, may the cross of Christ be the saving power that redeems us from the sin which doth so easily beset us.

Strong with the strength of steel may be our building and our faith. Enduring as stone may be our building and our patient love. Bright and beautiful as glass reflecting in the evening sun may be our building and our unceasing hopes in thee. Judge us not, O God, by our accomplishments or our deserving, but, by thy gracious mercy, accept our work and use us and all our works to the glory of thy holy name.

Let thy blessing be upon all who have labored to this hour to bring us together to this moment. We thank thee for the generosity of those who have given of self, skills, or substance to make real what was for so long an unsubstantial dream. And now we ask thy protection for all who will risk life in dangerous work, wisdom for those who execute the plans, and satisfaction in a task well done for all who in any way contribute to this Center.

O God, use us and our building for thy purpose in Jesus Christ and to thy holy name be the glory and the praise. Amen. — *Eugene Carson Blake, President of the National Council of the Churches of Christ for The Interchurch Center Groundbreaking Service, New York, November 17, 1957.*

The God We Want Versus the God We Need

By Donald Macleod

And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God. Genesis 28:20, 21.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. Genesis 32:24.

TODAY we church people usually divide others into two groups: those who believe in God and those who do not. But there is another group of which many of us are not always aware, yet who should claim our deepest attention and concern. They are those who believe in God, but whose idea or conception of him is either partially or entirely wrong. Now they would be greatly offended if their understanding of God were questioned or doubted by you or me, yet there is every evidence that theirs is merely the God they want and not the God they need. And there are more of us in this group than most would dare or venture to count.

What is the God we want really like? Well, as James S. Stewart has put it, he's a God who "simply allows himself to be looked at." He is like a "well-heeled" American grandfather whom we like to have around when the going is tough, but who makes himself scarce automatically when things are going well. He is a sort of neutral fellow who never comes in unless he is invited and never stays except on our terms. He is a vague sum-total of all that is pleasant and successful in our way of life and in a time of crisis he can be counted upon to throw in his lot on our side. W. H. Auden, in his *Christmas Oratorio*, has described the kind of God the average man wants:

> O God, put away justice and truth for we cannot understand them and do not want them. Eternity would bore us dreadfully. Leave thy heavens and come down to our earth of water locks and hedges, become our uncle, look after baby, amuse grandfather, escort madam to the opera, help Willie with his homework, introduce Mur to a handsome naval officer, be interesting and weak li us, and we will love you as we love ourselves.*

What is wrong with such a God? Well, the chi and all inclusive weakness is that he is a worthle God. Not only does he not inspire our adoratio love, and worship, but basically he is so ordina that he lays no claim upon our deeper loyalties. H cannot take us out of ourselves, nor save us fro ourselves, because he is so entirely like ourselve Yet it is amazing how many people there are, eve among church members, who go along with such a idea of God and they fail to see, as J. B. Phillip has said that they have not found "a God b enough for modern needs." In an attitude of utt complacency they hold on to the God they wa and ignore the God they need.

Now, this was Jacob's problem and it is clear shown in the two revolutionary experiences t which our texts refer. You recall how Jacob ha been the bad boy of the family, how by sheer craft ness he had taken advantage of his brother Esa how he had no scruples about deceiving his ow father Isaac, and how he created such an unplea ant situation in the home that eventually they se him off to live with a relative. And doubtless th neighbors said, "Good riddance of a born trouble maker." Then, you remember, how on that fir night out from home, like a lonely derelict on th hills of Bethel, Jacob dreamed he saw a ladd reaching to the sky and angels ascending and d scending as if on a golden stairway. Here he wa disturbed as never before, and trembling he crie "Surely the Lord is in this place and I knew not." But when the morning dawned, his ol shrewdness came back, and with cold calculatio he attempted to make a bargain with God, an said, "*If* God will be with me, and will keep me i this way that I go, and will give me bread to ea and raiment to put on, so that I come to m father's house in peace: *then* shall the Lord be m God." Obviously Jacob was putting a propositio up to God—if you do this, and this, and this—i other words, *if you pay off*, then you can be m God. He was ready then and there to believe i and serve the God he wanted, but not the God h sorely needed.

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*W. H. Auden, *For the Time Being* (New York: Random House, 1944). Used by permission.

e story, however, does not end there. Twenty passed, and Jacob now rich and prosperous, oved by a strange inner yearning to return to and of his fathers. But at first he is afraid—d of his brother Esau, afraid lest his black cation should stick to him still, afraid in case memory of the wicked deeds of his youth ld rise up and wag their accusing fingers at So, again we find Jacob alone, this time by brook Jabbok, with his cattle and kinsfolk distance off, and God comes to him—not the he wanted—not a God he could bargain with t a God he could use for his own ends—Oh, no t a God who was like a terrific wrestler, who ggled with him and twisted and wrenched his erted nature until the day began to dawn. Now b is no longer the shrewd driver of a bargain, a chastened and shaken man, whose arrogance has broken down and humbled, whose self-idence was formed to yield to a power beyond self, whose insincerity shriveled in that awful ence, and who emerged from this agonizing ggle clutching, not his possessions, but the ious gift of a new moral nature. Now it was a ter of rejecting the God he wanted and of itulating to the God who met his need.

low you see what we have been getting at: e is a bit of Jacob in all of us. The circum-nces are different. Almost forty centuries of ris- and falling empires separate us from him. But man nature is astonishingly the same. Despite arrogance and braggadocio, we all want God. eed our souls would feel naked without him. t the pity of it all is that our world situation, spiritual failures, and our deplorable moral con-ons bear out the one ugly fact that too many ple have been reaching for the God they want d not the God they need. All of us have been ing blatantly and hopefully to bring God around our own point of view, to share our guilt for the ss we have made of things, when suddenly we nd ourselves dreadfully alone. Life became a rful nightmare of sordid memories, blasted plans, d uncertain tomorrows. If only God would come at the right moment, we thought, and do the ht thing for us who are the right sort of guys cording to the American way of life. Again it s the God we wanted—a God made in the image ourselves! A New York psychiatrist flung his vice at a temperamental society woman: "Take e first train to Niagara Falls, and there take a g lingering look at something bigger than your-f." Let us turn our backs momentarily upon this minutive-sized God we have wanted so dearly d take a "long lingering look" at the God we ed, the only God who can make us equal to this nergent hour.

Some years ago in Britain, a heated controversy as going on in government circles and some fac-ons were urging that maybe the King should ake a statement in favor of one side or another. ut King George V was reported to have replied, No political party has got me in its pocket." In her words, no group, no individual, could hope to vade or exploit or monopolize the royal integrity. This was exactly what Jacob wanted with God. He wanted a God whom he could bend and influence to his own point of view, who would be sufficiently flexible when it came to compromising on moral principle, who could be counted upon to turn everything to Jacob's personal advantage. But Jacob found out he was up against a God whose integrity no man can manipulate or impeach. As Paul Scherer puts it, "You cannot work God." For in God's scheme of things truth is truth, justice is justice, and right is right. And the man who tries to handle these external realities for his own ends is in for a bitter and crushing disappointment.

The truth of this matter, moreover, strikes a sensitive spot in us today. Too many of us expect God to give us some magic key, or technique, or pass word whereby we can get all religion has to offer through some push-button system or easy time-payment plan. During World War I, a woman in Missouri, who had two sons in the American armed forces, told her minister that she had a sister in Germany whose two boys were in the Kaiser's army. She indicated also that she and her sister were praying daily to the same God for the success of the armies of their respective countries. "But," she added, "you know perfectly well that God will listen to us rather than to those Germans." Our God, we must never forget, is a true and living God, whose integrity no man can manipulate or control—that is the God we need in this topsy-turvy world to reclaim and re-invalidate our moral values, to confront our silly plans with the pattern of eternity, and to assure every one who lives and stands and dies in the name of Truth that God will never let him down.

Makes Us See Ourselves

Dr. Fosdick tells of a high school teacher who was conducting his classes through a study of physiology and who received an angry note from one of the parents, saying: "I don't want my Alice to learn no more about her insides." This suggests the fact that we do not like facing what we are. Many of us do not wish to know and see ourselves in stark reality. Indeed we cherish the wicked hope that maybe God will close an eye and approve of us anyway. We do not want a God who upsets things by reminding us sharply of what we are. Like Jacob, we want a God who meets with us on equal terms, who will be sweetly reasonable and strike a bargain whereby all the shoddy and sordid side of our nature is overlooked. We do not want a God who shows us the moral flaw in our souls and who wrestles with us until there is produced in us a better human character. You recall from your school books the name of Alcibiades, that wild and irresponsible young Greek who lived in Athens in the fourth century (B.C.) and who, strangely enough, was a close friend of Socrates, the wise philosopher. One day, it is reported, he met Socrates and said, "Socrates, I hate you; for every time I meet you, you make me realize what I am."

Have you ever realized that this is the risk you take every time you worship God, or read the story of Jesus in the New Testament, or hear with won-

der and admiration how God has used certain men and women for the realization of his purposes in the world? Isaiah, the young and highly cultured Jewish aristocrat, entered the temple one day and was confronted with a blazing vision of God and immediately his eyes were turned in upon his own nature and he saw himself—his sin and his people's sins. Kagawa of Japan writes that when we live by religion we are able for the first time to "sit before the mirror of God and see the very structure of our soul." Similarly when you and I are confronted by God, we discover that all our motives, all we cherished and longed for and grabbed, are nothing as compared with the deeper needs of our lives and what God is able to do for us. The God we want can be merely the sum-total of all our selfish desires projected upon the universal screen, but the God we need is one who comes as he did to Jacob and shows us our inner selves. And when he does come, we and the world and life are never quite the same again.

Claims Our Complete Fidelity

When Hitler's secret police threw Paul Schneider, a confessional pastor, into a concentration camp, he wrote to his congregation, "My dear people, God's claim upon us is total; he demands our whole life." What a staggering blow this kind of thing was for Jacob! And for us! This is not the God we want. We feel we must satisfy all our other wants first—new cars, new T-V sets, new gadgets, new conveniences—these must come first and what is left can go to God. But the sad situation is that there is never anything left, because unless our whole life is given to God, our wants are never satisfied. Our human wants are unlimited, but our need is single, critical, desperate—our need is God. Without him, we have nothing to hold on to when we come to the end of our resources, as sooner or later each of us must do; without him, there is nothing that can give meaning to this crazy existence of ours; without him we have no hope of being anything except the miserable creatures we are, because we become eventually exactly similar to what we worship and adore. These are the needs that truly matter. And these can be satisfied only by complete fidelity to him who did for us all these things in Jesus Christ. Within this house of worship, all that we hear and see reminds us of the great God of truth and grace who confronts us with ourselves. You may not want him, although I am sure you need him. And the basic needs of your life like Jacob of old will be met and resolved when you give to God your complete fidelity.

In those cruel years when the Stewarts were fighting for the throne of Scotland, the Marquis of Huntly was one of Prince Charlie's men. He was caught by government agents and dragged to trial. He was shown the headsman's axe and was told that unless he renounced his loyalty to Prince Charlie, he'd be executed on the spot. With a strength akin almost to violence, he turned to his enemies and declared, "You can take my head from my shoulders, but you will never take my heart from my king!"

On the Inside

By Robert Karsten

DURING this last summer, while our chur was under construction, I don't suppose ever visited the building site less than three tim a day. Daily pilgrimages, as it were, to the shri of accomplishment. I gathered many impressio Some of them were sad, almost frantic—like t time I saw the contractor lay out the exterior o line with wooden stakes and string, it looked small, so insignificant. Others of my impressio were happy, almost proud—like the time I help set the tower in place.

It seemed as though I watched almost eve board, almost every brick, almost every piece insulation, wire, tile and hinge that went into th making of this place. The sum of them taught n a fact which I had known before, but which ha never quite gotten home so well. That is, I learne again that a building, like a man's faith, has interior complexity to it which the eye never see

It is the exterior that we see, that we judge b Buildings and men are assessed under the sam rules. We want them both to be neatly joined to gether, carefully painted and thoroughly insulate against the terrifying chill of winter. It is well, too that they both stand with a clear-cut nobility, i perfect plumb amid the ragged and irregular shap of our various world.

Sound Construction

But on the inside of a building there is a frame wood and metal trusses, beams and supports hol the roof up and keep the walls in place. We don see them, but they're there. And men have skele tons of calcium to keep them straight. But mor than this. Men have vision, too. And hope, an faith and love—their frame of spiritual reference i Christ. If they believe.

Ye shall know them by their fruits. And thei fruits shall be abundant and nourishing if thei framework is solid. This is one of the reasons wh God gave us Christ's church, one of the reason which gives a congregation its reason for existing— to give us an interior structure based upon God' strength.

If you still care to make a judgment of thi building when it is dedicated tomorrow, judge i not, I beg you, by its beauty. Judge it, rather, by the soundness of its construction, a fact to whic I attest with willingness. For it is beautiful, to thi we agree. It is well-built, too. And, if you insis upon judging your fellow men, wait—if you seek accuracy—until God gives you the wisdom to see what Christ has done for the inside of them.

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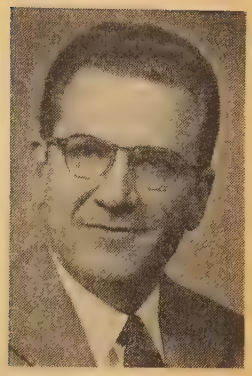
Road to Heaven Is Not Paved
h Bad Intentions



Good Intentions

By Jack H. Manley

ven if I must die with you, I will not deny you.
k 14:31

L of us have daily, personal, experiences with
good intentions. There is something fine which
of us intends to have, to do, or to become.
how habitually we fail in our good purposes,
arn our steps into some by-path which leads us
y from our chosen goal.

typical and universal is this tendency that
maxim, "The road to hell is paved with good
ntions," is frequently and widely quoted, first,
oint up for each of us the importance of living
o our best; and second, to warn us of the dire
of our failure to do so. As we ponder those
ds they remind us of an experience in the life
ne Apostle Peter which illustrates the failure of
an to live up to his good intentions.

he time was the evening before Jesus' crucin. After the Last Supper, Jesus and his disci- had gone out to the Mount of Olives. Realizing e did what lay immediately ahead of them, s warned his closest friends of the possibility they would desert him in his hour of trial. er protested that while this might be true of the ers, it would not be so in his case. Jesus came k with the reply, "This night, before the cock ws twice, you will deny me three times." To , Peter replied vehemently, "Even if I must die n you, I will not deny you." But, as we well w, it was only a few hours until Peter stood in palace courtyard and denied—with a loud- ed oath—that he even knew who Jesus was! Now, I am willing to concede that Peter intended s honestly as any man ever intended to do any- ng—to stand firm in his loyalty to Jesus. But accounts in all four Gospels agree that he did . What happened to Peter?

Actually, a number of things. Peter regarded himself as the exception to the rule which applied others. Whenever any man comes to the place ere he regards himself as the exception to the e which applies to others, he comes, simultane- ly, to the place of his imminent downfall. Peter de the mistake of thinking of temptation in stract terms. It is always easy to resist tempta- tion "in general" because it never comes that way. Peter was over-confident. He found that he was not as strong as he thought he was. No man ever is! Peter underestimated the powerful pressure which comes with being singled out from the crowd and accused of being a non-conformist. Some persons will go to almost any length to avoid being tagged as differing from the crowd.

For us it is important to see that each of these forces which acted on Peter acts on every life. Each of them is something which *you* must be prepared to face. And none of them can be met in your own confidence or strength. Good intentions do not insure you against moral failure. That fact has been generalized in the accepted saying, "The road to hell is paved with good intentions."

Popular Maxim Challenged

What I am about to say now may come as a surprise. For I am going to take issue with that popular maxim and suggest that the Christian gospel proclaims the opposite truth. Actually, it is the road to *heaven* which is paved with good intentions.

Such a suggestion immediately raises some eyebrows. That is to be expected. It is indicative of one of the most common fallacies in our approach to, and our interpretation of, the Christian gospel. It is the fallacy of assuming that God is concerned more about the letter than about the spirit of our lives. That is precisely the error into which religion had fallen in Jesus' day. It has not yet been delivered in our day. Here is one of the basic misunderstandings with which Jesus had to deal. He had a terribly difficult time convincing men that the main issues of life stem from the hearts, and not from the acts, of men. Everywhere Jesus went, he hammered home the truth that the religious man is not the man who is the zealous reciter of creeds, or the man who obeys all of the rules of his religion, but the man whose heart is a heart of love for God and of loving concern for all of the children of God.

It would seem that any but the dullest of mortals should be able to read through the Gospels and see that Jesus was more concerned with a man's spirit than with his acts. Recall for a moment the attitude of Jesus toward the rich young ruler, the Pharisee and the publican, the woman taken in adultery, the thief on the cross. In not a single instance did Jesus react to these individuals on the basis of their deeds—whether good or bad. He

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dealt with all of them on the basis of the spirit which they manifested and not the achievements of which they could boast, or the moral failure with which they were burdened.

Jesus was concerned to convince men of the love of God which would stand between them and their failure. His primary concern was not to advise that those who lived up to their highest ideals had God's approval. Rather, he came to convince men that God was most interested in those who knew that they had failed. The salvation which Jesus offered was not concerned with acts, but with motives; not with a man's deeds, but with his spirit; not that a man had arrived on schedule at some moral destination, but that, in the words of St. Paul, every man should "press on toward the mark."

If you and I must depend upon the record of our deeds and habits, not one of us will ever get within shouting distance of the Kingdom of God. According to the New Testament, the thing which makes up the difference between a man's true potential and his actual achievement is the "grace of God." As St. Paul wrote in Ephesians, "By grace are you saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." And let it be understood that *grace* does not mean "help in producing good works." It means acceptance in the face of obvious failure! It means that God accepts and redeems us for the simple reason that we cannot avoid failure. Peter was not condemned for his failure in this instance; nor was he rewarded because his subsequent achievements over-balanced his failure here. Peter became a beneficiary of the same grace which God extends to you and to me—and always on the basis, not of good works, but of our sincere intentions.

This leads us to the question which is already in some of your minds. Some would ask, "If what you have been saying is true, isn't the way left open for people to get by with almost anything? Could a man not excuse himself by saying simply, 'My intentions were good; therefore, I am not to be held responsible for my conduct'?" The answer is "No." And the reason is that we have not learned to distinguish sharply enough between our *intentions* and our *pretensions*. The difference in the roles which Peter and Judas played in the events of the Passion will serve to illustrate this point.

Judas and Peter

Judas betrayed Jesus, and Peter denied him. Both were serious acts. On the surface it is difficult to classify one as being worse than the other. But there was one important difference which illustrates our point here. The act of Judas was made the more contemptible by the fact that he was not honest in his *intentions* toward Jesus. When Judas identified Jesus for His enemies, it was with an outward gesture of devotion and friendship. His was the role of pretense. It was a role which he had played for such a long time that he was no longer able to recognize it for what it was. Consequently, when it began to dawn upon him what he had done, Judas was completely without resources to c with the situation. By his own refusal to be hon he had barred the way to an understanding of love and forgiveness of God. Judas had so long fused to be honest in his motives that he had l the capacity for sincerity in repentance. In such state he became convinced that the only way o to him was suicide. On the other hand, Pet honest desire and intention was to remain loyal Jesus. The thing which led to his denial was an ulterior motive, but the lack of the strength a courage to fulfill the sincere desire of his he And it was this same transparent honesty of spi which helped him to understand that he could forgiven. In humility and repentance which w genuine he was able to find the *grace* wh bridged the gap between his performance and intention.

The one basis on which even God cannot help man is that of pretense. Hypocrisy insulates life of any individual from the operation of Go grace and forgiveness. This is true regardless whether the pretense is conscious or unconscio It is perfectly possible for a man to pretend in moral and spiritual life until he becomes incapa tated, not only for sincerity, but for recogniz that pretense for what it is. As long as a man p sists in that attitude even God cannot help him!

On the other hand, God makes a specialty helping those persons whose motives and intentio are sincere but who may not be able to accompli all that they plan or intend. God will help any m who stumbles while trying, but he cannot help t man who will not try. That means that the barr between man and God is not the barrier of failu but that of unworthy intent. "Not failure, but l aim, is sin."

Two more observations are necessary to co plete our thought. First we may be able to fool o neighbors for a long time; but God always kno the facts and is able to distinguish between o honest intentions and our shallow pretensions. Se ond, even the man whose intentions are hone must be on guard lest he become convinced th because he is honest, he is always right. There always the danger that we will come to the pla where we equate our good intentions with the w of God and become willing to attempt to for what we think is right upon our neighbors an ultimately, even upon God himself.

That means that we are never freed from t necessity for conscious and continuing self-exa ination. It means that we cannot afford to lose t awareness of the need for daily renewal of the spi of absolute dependance upon God. It reminds that the forgiveness and grace of God are availab to us each day and that when we have been fo given, our weakness can be turned to strength. helps us to understand how each of us can becom in a new lowliness, both a warning to others and fit vessel for God's service. It makes it possible f each of us to say with Peter, "Look at me. thought that I was strong. But I have learned th the only real strength that I possess is the streng which is God's daily gift to me."

Is Yours a Reduced Religion?

By Joseph D. Ban

IS YOURS a reduced religion? Have you been able to narrow your religion experience down to what, by religion you mean to live decently and do your duty as best you know how? When anyone mentions the church or faith or religion, do you usually say "I believe in living by the Golden Rule and if you do that, that's good enough for me"? Are you among those who broad-mindedly say, "Well, I guess we are all going to the same place and so long as we believe in something"?

There are many people today who are living by reduced religion. Some are living in the shadow of mother's dedicated faith. Others are living on residue of Christian faith that remains as a permanent part of our American culture. Some honestly and sincerely feel that the purpose of religion is to help us feel good. Have you ever been disturbed or upset by a sermon? Have you ever said to yourself, "I wish he wouldn't go getting us all upset. His job is to comfort us"? There is a great deal of truth in that. A friend quoted Sam Shoemaker as saying: "The task of the church is to comfort the troubled—and to trouble the comfortable." Another young minister of whom I know was once called on to task by a member: "Why are you always preaching of sin, sin, sin? That doesn't concern us. I'm not a murderer or burglar or embezzler." Or as the woman on the jury in the cartoon in the *New Yorker* remarked, as the defense attorney finished his plea, "Well, I'm without sin and I dare to cast the first stone."

That "reduced religion" is widespread in our culture of life is evident in the attendance figures of our churches. If a church has one-third of its total membership in attendance on a Sunday, this is considered a good thing. Nor is it at all uncommon to have a person submit as evidence that he is a Christian this statement, "Why, I never break the law. I am good to my wife and kids and every year I give five bucks to the Red Cross." This last is delivered in a tone that cannot be disputed and you are left with the distinct impression that this is considered to be undeniable proof of Christian charity.

Prophet and poet have strongly condemned this infantile practice of a reduced and inadequate religion. Isaiah uses the graphic and humorous figure of the bed with the skimpy covering to describe the man who has reduced religion to duty and decency. The reduction is too drastic! In the crises of life you will find that the bed is too short and the covering is too narrow.

The poet Dante concerned himself with these same persons. At the very beginning of Dante's descent to the Infernal City, he and Virgil find themselves in a suburban district of Satan's kingdom: it is the Vestibule of Hell, wherein "lamentation, groans and wailings deep" reverberate throughout "the starless air." And Dante is at first astonished by the "cries of pain and rage" and by the "tumult" which "nothing could assuage." So he asks his guide, "who are these that seem so crushed beneath their plight?" And Virgil replies:

> These miserable ways
> The forlorn spirits endure of those who spent
> Life without infamy and without praise
> They are mingled with that caitiff regiment
> Of the angels, who rebelled not, yet avowed
> To God no loyalty, on themselves intent.
> Heaven chased them forth, lest their allegiance cloud
> Its beauty, and the deep Hell refuses them,
> For beside such, the sinner would be proud.

Here are those people who in this life spent their days talking about things but never made any decision. These are the people, comments Nathan A. Scott, Jr., who were never willing to abandon themselves wholeheartedly to anything, who were never willing to stand up and be counted. They always shrank from the necessity of committing themselves: they condemned nothing, and they affirmed nothing. They "rebelled not, yet avowed to God no loyalty," always limping about amid indecision. So here now, having been refused both by heaven and by hell, they have for all eternity what they chose in time: as in this life they were governed by no real purpose and as they were uninterested in moving in any particular direction, so now it is their fate to chase back and forth, back and forth, an aimlessly waving banner which moves, and as it moves, so quickly spins about that its motion is never stilled.

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Here is expressed the tragedy of a reduced religion. A simple morality is not sufficient for a Christian, no matter how sincerely held. It is not enough just to say, "I do not do anything bad." The question, "What do you do that is a positive good?" must be answered. As Joshua challenged the people of Israel to choose their God: "Choose you this day whom ye will serve," so must we make a definite and deliberate choice. "As for me and my house, we will serve the Lord." A conscious decision must be made. A definite stand must be taken.

Not to choose and not to decide means to throw your lot in with the destroyers rather than the builders. Indecision and indifference bring as strong a condemnation as does outright rebellion and defiant disobedience.

It is significant that a modern poet, T. S. Eliot, is in basic agreement with Dante. Mr. Eliot looked out upon "the waste land" of the modern world and contemplated those "hollow men," those "stuffed men," who "are not men enough to be damned"—he, as was Dante, is astonished, "I had not thought death had undone so many." For we must all confess that if the ultimate principle of life were justice rather than mercy, it would probably be in this "suburb of the Infernal City that most of us would be found."

> But it seems that something has happened that has never happened before: though we know not just when, or why, or how, or where.
> Men have left God not for other gods, they say, but for no god; and this has never happened before
> That men both deny gods and worship gods, professing first Reason,
> And then money, and Power, and what they call life, or Race, or Dialectic.
> The Church disowned, the tower overthrown, the bells upturned, what have we to do
> But stand with empty hands and palms turned upwards
> In an age which advances progressively backwards?
>
> Chorus:
> Waste and void. Waste and void. And darkness on the face of the deep.
> Has the Church failed mankind, or has mankind failed the Church?
> When the Church is no longer regarded, not even opposed and men have forgotten
> All gods except Usury, Lust and Power.[1]

This is a most bleak picture, yet it is the inevitable consequence of the abdication of one's privilege to promote the general welfare of mankind. This is what results from a surrender of positive possibilities through an indifferent attitude to Christ's claim upon us. This is the total sum of a reduced religion—chaos, with evil in command, for a reduced religion is no religion at all. A religion of good intentions alone is inadequate for the stern demands of man's life.

What I am trying to say is this, that reducing religion to being good and being kind and being friendly causes one to miss the point of the Christian faith. This is committment to Christ, the involvement in a personal relationship with a Living Lord in the sure knowing of an ever present Person.

I am an empiricist in the sense that, having been trained as an engineer, I usually put my trust i more things that have been tested. An engine quite often deals in empirical formulas, rules bas upon what has actually occurred. I have seen work in the life of the true church, the real co munity of the children of God, a power that cann be denied or explained away. I have seen a dynam operating within the Christian fellowship, t brotherhood in Christ, that defies psychological sociological explanation. I know, by experience, a power that transforms life and changes person ity for the better. I have seen folks throw off t old drab and dingy past and put on the bright g ments of a brand new future, because of this pow within the genuine Christian fellowship. Thus it that when I see persons standing by idly and i differently on the fringe of the Christian co munity my heart cries within me—can you n come into the center of Christian life, can you n see here a bright dazzling light, is there not a jo ous sound here that calls you, is there no warm that pulls at your most inward self, is there yearning within you that responds to God's ete nal, yearning heart?

I am concerned about those who are not re giously committed and think of religion only as good thing in its proper place" because they a missing the very heart of life. I am concerned b cause so many such "religion reductionists" lack understanding of the nature of Christian faith. O faith is more than a matter of uplift. Our commi ment is more than mere comfort. Our religion more than simply repeating endlessly, "Today going to be different. Today is going to be diffe ent." Our faith is in a Person whose life was vi torious although it was sorrow as well as joy.

We can never reduce the religion of Jesus to t sermon on the mount. For in his life was yet a other mount—and on this other mount there sto a cross.

This is what John Calvin means when he speak of the "exercise of the cross." All those whom t Lord has chosen to be part of his company mu prepare themselves for "a hard, travailsome ar unquiet life"—a life full of many different inco veniences.

> Whether therefore in maintaining the truth of G against the lies of Satan, or in taking in hand the d fence of good men and innocents against the wrongs the wicked, we be driven to run into the displeasure the world, whereby our life or goods, or estimation, m come in danger: let it not be grievous or loathsome un us to employ ourselves for God, or let us not think ou selves miserable in those things in which he hath wi his own mouth pronounced us as blessed.

What a profound difference between this test mony about the ultimate meaning of life that ar out of the Christian faith and the lukewarm, hai hearted, uncommitted person whose faith is r duced to decency and duty.

This is the first Sunday of a reason of prepar tion for the experience of Easter. It would be we to consciously examine the nature of our own pe sonal faith during these next weeks. Is our religio the minimum required to be socially acceptable c

1. T. S. Eliot *The Rock, VII* (New York: Harcourt Brace & Co. 1934). Used by permission.

s an honest commitment to a personal and Christ? Is Christ a living presence and mov- wer in your own daily life? Or is Christ some- you recite in the creeds or use only as a ege and oath?

To search our souls,
To meditate
Will not suffice
For Lent

To share the cross,
To sacrifice,
These are the things
God meant.[2]

is then is the challenge of Lent. Do not reduce religion to just being a decent citizen. Open life to be a true servant of God, even as Christ a slave, an indentured servant, for us. "Love mazing, love so divine, demands my life, my my all."

Long Day's Journey

(Continued from page 5)

you hear his answer? "I discovered that God d me even before I became aware of it. That something to me. I yielded myself to that al- t unbelievable fact—that the great God loves wants me as his companion on earth. Now, I have to love others as he loved me and noth- can stop it—'hell or high water on earth,' as put it. I go through these afflictions I listed use he loves me and, as a consequence, I love fellows."

ove and God. Love, which according to John, is l. Love, through which we know God, the undwork of life. That's what the Tyrones were ping for. In that is their hope of salvation, their e of spiritual health. This is the invisible means support which the demonic, obviously, did not ply. This is the remedy: the committing of self the more than self, which re-establishes the self giving it the dignity of "son, daughter of God," l then seeks to work, in love, through it. Thus, erson is given back his soul, redeemed, then de perfect by the exercise of love, which is the tinual expression of God, and, therefore, the re- ved revelation of Himself. Granted that this is e remedy, what is the mode of treatment?

Let us be honest. They may first need medical, ychiatric help. What is obvious to the Tyrones, der the influence of drink or drugs, had better come obvious and accepted when they are cold ber. And it will take the skill of an expert to ake them cold sober. During that treatment, and adily after it, they must be loved. They must loved, not because they are lovely, but because ey need love.

The psychiatrist may do that; it depends on his world view." We, as Christians, must do it. We ust love them, not to make the Tyrones Chris- an, not to make them lovely, not to influence them and make them our friends, but because they need love, as we need love and as we received it from God, and from his disciples. They will need to know humble, understanding, humorous Christians who go out to them in perpetual good-will, despite their misunderstanding, their self-assertion, their impatience, their back-slidings, their hostility. That may call for more than one Christian—it will be an exhausting job.

Here is where the church comes in, the church which goes to them, the church to which they come. It needs Christians, proficient, not only in personal relations, but in doctrine. Because the Tyrones will ask questions—how they will ask questions! It means knowledge, a capacity for elucidation, a grasp of books to be read, studied and digested. It requires a Christian who is expert in the faith, in its life and work, in its beliefs and their exposition.

It is a long process but the steps are clear: action, interpretation, incitement to action—that is the Christian procedure.

You say that won't work with the Tyrones? It did—with one of them. *Long Day's Journey Into Night* is autobiographical. Eugene O'Neill was the youngest Tyrone, Edmund. He wrote this play in 1941 (fifteen years before it was published) and dedicated it to his wife, on their 12th wedding anniversary. Do you know why? Because *she loved* him back to life and light. She exorcised his demon; she washed away his guilt, even his suffering. She gave him dignity and peace and exhilaration.

If I were producing that play, I would read the dedication *after* the fall of the final curtain. Or, is that "bad theater," even if it is homiletically sound? Let me try again. I would print the dedication in the program. Why? Because it explains the reason for the writing of the play, and it offers the catharsis, the purifying and the elevating of the emotions, which the play, per se, does not seem to give. Here is the dedication:

For Carlotta, on our 12th Wedding Anniversary:

Dearest: I give you the original script of this play of old sorrow, written in tears and blood. A sadly inappropriate gift, it would seem, for a day celebrating happiness. But you will understand. I mean it as a tribute to your love and tenderness which gave me the faith in love that enabled me to face my dead at last and write this play—write it with deep pity and understanding and forgiveness for *all* the four haunted Tyrones. These twelve years, Beloved One, have been a Journey into Light—into love. You know my gratitude. And my love!

Gene.

Tao House
July 22, 1941*

This expression of Eugene O'Neill's is within the Christian "world view," because it understood the catharsis and the impelling force of love. It was a long day's journey into—light.

[2]. Jane McKay Lanning from *Masterpieces of Religious Verse* (New rk: Harper & Brothers, 1948). Used by permission.

*Eugene O'Neill, op cit. Used by permission.

From Many Alternatives
To an Inevitable Conclusion

Sermon Starts and Stops

By Johnstone G. Patrick

"A BAD beginning," according to the erudite Euclid, "makes a bad ending."

Almost everybody knows the advice offered by the King of Hearts to the White Rabbit on the subject of beginning: "Begin at the beginning . . ." The difficulty for the preacher, however, lies not so much in beginning at the beginning as in finding the beginning. And by this I mean the opening sentence, the first complete batch of words that falls on his hearers' ears.

The preacher has to contend constantly with all his hearers' private prejudices in those opening words, and not even an accepted preacher can afford to rest too much on his reputation; even he is new to someone, somewhere. Persuasive preaching is all very well later on, but it won't help if the preacher can't get his hearers over that first hurdle.

One's sermon-tastes, of course, change with the years. As a very small boy, in a small Scottish town, my allegiance was always at the command of any sermon that began "The text this morning is—," and even now I cannot resist that expository expression, be the sermon never so stiff in its joints or creaking in its machinery. For centuries the wisdom of the Christian church has discerned the great advantage of beginning a sermon with a text. By doing so, and by repeating the four or five words of your text at frequent intervals you keep the members of your congregation somewhat clearer as to what you are talking about; and you will have made sure, at the end of your sermon, that four or five words of it will be remembered; which is four or five more than I remember of most sermons I have heard.

Of late years there has grown up a demand for immediacy in opening sentences; the hearers must be flung headlong into the sermon, in the hope, perhaps, that, dazed and breathing heavily, they will be led more easily to the real business. But for your serious sermon-taster, the method need not be carried too far. There may be others besides myself, when the rare opportunity of listening to a sermon arises, who prefer to orientate themselves before taking up the matter or problem in earnest.

We can all accept the immediacy of the opening sentence of Alistair MacLean's sermon, *Life, the Mystery:* "There are times and seasons when, like many of you, I am on fire, red-burning, consumed with a dreadful passion for reality."[1] But not this from the sermon *The Fall of Satan* which George Lorimer of Boston preached to a Tremont Temple congregation at the turn of the century: "Whether the 'glorious darkness' denoted by the name Satan is an actual personage or a maleficient influence, is of secondary importance (or moment) as far as the aim and moral of this discourse are concerned." Experienced sermon-tasters know perfectly well that such a preacher will have to tell them sooner or later what he himself believes the devil to be, or not to be, and they don't see why they shouldn't be told, candidly and comfortably, plainly and pleasingly, in the first place.

Immediacy, however, in a much wider sense, is essential in the opening sentence of a biographical sermon. There may be hearers who like to be reminded that they are looking back into the past, but the liberal majority of listeners will have no word spoken that does not refer to the period of the life-story as here-and-now. Dr. Leslie Weatherhead begins a perfectly splendid sermon on Simon of Cyrene with the rhetorical question, "Was it a black man who carried the cross for Jesus?" The sermon is not intended for those who have not as yet crossed the color-bar, but Weatherhead proceeds to assert, unpatronizingly and pointedly, ". . . I believe that an African played a part in the drama of the Passion." While Weatherford's rhetorical question brings his hearers slap into his sermon, the opening sentence of *A Day in the Life of Jesus of Nazareth* by Francis Wayland places most hearers outside: "It was the sagacious opinion of, I think, the late Professor Porson that he would rather see a single copy of a daily newspaper of ancient Athens than read all the commentaries upon the Grecian tragedies that have ever been written."

Common Sense

I have no fault to find either with this descriptive opening sentence, like this one from Arthur Cowan's sermon *The Bramble-King:* "A Bramble-King must cut an absurd figure, for how could a low, creeping thorn that never grows more than six feet high aspire to be monarch of the woodland and expect tall trees to shelter under its branches?"[3] There is an encouraging feeling in knowing that common sense is sure ground for agreement between preacher and hearer.

Of what is the worst opening sentence I have ever read, I have no doubt. It is this, from the sermon *God's Will the End of Life,* by John Henry Newman: "I am going to ask you a question, my dear brethren, so trite, and therefore so uninteresting at first sight that you may wonder why I put it, and may object that it will be difficult to fix the mind on it, and may anticipate that nothing profitable can be made of it." Such a starting sentence is unlikely to inspire confidence in one's hearers. Newman was lucky to have them around at all when he put the question, "Why were you sent into the world?" Of the best I am not so sure. Setting aside the famous one from Dr. Arthur Gossip's *But When Life Tumbles In, What Then?* and *Death's Duel* by John Donne, I like the following which have always made a big bid for my mind and heart:

"It has been said by some one that 'the proper study of mankind is

JOHNSTONE G. PATRICK *has been minister for the past two years of First Presbyterian Church, Sayre, Pennsylvania. A Scot, he graduated from Spurgeon's Theological College in London, England, and has served four pastorates in four different countries: the first in London; the second in St. Peter Port, Guernsey, Channel Islands; the third in Ontario, Canada, where he was pastor of the Cheltenham-Belfountain Baptist Church; and the fourth, his present charge in the United States.*

1. Alistair MacLean, *The Quiet Heart* (London: Allenson & Co.) Used by permission.

2. Leslie Weatherhead, *Personalities of the Passion* (London: Hodder & Stoughton). Used by permission.

3. Arthur A. Cowan, *Captain of the Storm* (London: James Clarke & Co.). Used by permission.

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man.' I will not oppose the idea, but I believe it is equally true that the proper study of God's elect is God; the proper study of the Christian is the Godhead." — *Charles Haddon Spurgeon,* from *"The Immutability of God."*[4]

"There are two kinds of solitude: the first consisting of isolation in space; the other, of isolation of the spirit." — *Frederick W. Robertson,* from *"The Loneliness of Christ."*

"Of all the duties enjoined by Christianity none is more essential, and yet more neglected, than prayer."—*Fenelon,* from *"The Saints Converse With God."*

"This text touches the very pith of Paul's chief doctrine."—*Martin Luther,* from *"The Method and Fruits of Justification."*

"All the exhortations which can be given us to suffer patiently for the name of Jesus Christ, and in defense of the gospel, will have no effect if we do not feel assured of the cause for which we fight."—*John Calvin,* from *"Enduring Persecution for Christ."*

"The child that does not grow is a loss to society and a tragedy to itself." — *Ralph W. Sockman,* from *"The Gift of Growth."*

"John is giving his disciples the old warning not to love the world, that world which then and always is pressing on men's eyes and ears and hearts with all its loveliness and claiming to be loved." — *Phillips Brooks,* from *"The Pride of Life."*

"The voice that speaks gives no uncertain sound."—*Henry Scott Holland,* from *"Criticism and the Resurrection."*[5]

"The great thought which controls the mind to-day is the slowness of the Almighty's working, but we must not let that blind us to the fact that the Lord often rides on a swift cloud."—*George H. Morrison,* from *"The Swiftness of God."*[6]

"We face many choices: a choice as to war and peace, a choice as to kind of economic life, a choice as to world order, even a choice as to survival, but none of these choices carries with it the urgency and the ultimate significance of our choice as to our kind of faith."—*Nels F. S. Ferre,* from *"The Choice Before Us."*

"Here is a question that is worth asking. Have you and I any anchors on board the ship? And are they strong enough for the day of storm? Are they fit for the strain of life and death, and joy and terror, and everything that may happen on life's seas?" — *James S. Stewart,* from *"Anchors of the Soul."*[7]

"When a great idea bursts upon the world, its first and perhaps worst battle is to free itself from the ropes and cords that its own prejudic friends try to fasten round it." *James Black,* from *"One Simon Tanner."*[8]

No one, I think, could resist any these openings. Yet I am tempted award the prize to the lay-preacher once heard in a small country bethe "Now, then," he said, with a fine sh of confidence, "let us begin." He kn where he was, and, moreover, he kn exactly where he was going.

Finality and Promise

In an opening sentence, the preach has, as it were, his world outspre before him, and he may have many a ternatives to choose from; in endings- last sentences — he should have choice. If he has properly realized h problem, arrived at his destinatio that final sentence should be inevitabl More — it should be a sentence tha torn from its context, has no meanin like the ending of Dr. Arthur Gossip sermon *In a Time of Change:* "Alwa there will be two of us. And who ca be lonely, or dissatisfied, or afraid wi Jesus?"[9]

My own belief is that all final sen tences should be short, that they shoul show at one and the same time bot finality and promise of continuance. the preacher has sedulously sough throughout his sermon to persuade hi hearers that the truth he has tried t teach is vital and of mighty moment, h should leave his hearers with a sur sense that the work of divine grace i human hearts goes on. As Charles Wes ley once concluded, "When the work i done, the work is but begun." Many preacher tends to undo all the good h has done before, as Charles Wagne does in that appalling sentence whic finishes off his sermon *I am a Voice* "Like Moses on Nebo, you will ente into the silence, having filled your dy ing eyes with the spectacle of the prom ised land!"

That, in the many sermons I hav perused, is the worst last sentence know; the best, I think, is that whic closes Henry Scott Holland's enthra ling "Sermon for Epiphany."

"You have come so far; but wh could you not go further?

You have done something, why n more?

Why not a freer committal? Wh not a more entire surrender?

Your social service — has it y been faced?

Here is a wearying, sufferin starving world close round yo What are you doing to help it? The are promptings to be obeyed. The are ventures that might be mad Why not? Have you not caught sig of His Star?

Oh! Rise and follow!"[10]

4. From *Famous English Sermons,* compiled by Ashley Sampson (Edinburgh: Thomas Nelson & Sons). Used by permission.

5. Ibid.

6. George H. Morrison, *The Gateway of the Stars* (London: Hodder & Stoughton, 1927). Used by permission.

7. James S. Stewart, *The Gates of New Life,* (New York: Charles Scribner's Sons, 1944). Used by permission.

8. James Black, *Days of My Autumn,* (London: Hodder & Stoughton). Used by permission.

9. Arthur Gossip, *The Hero in the Soul,* (New York: Charles Scribner's Sons). Used by permission.

10. A. C. Bouquet, *A Lectionary of Christian Prose,* (London: Longman's, Green & Co., 1939). Used by permission.

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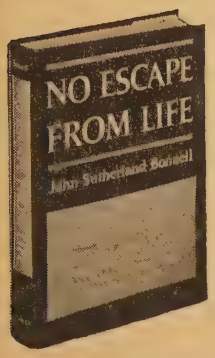


No Escape from Life

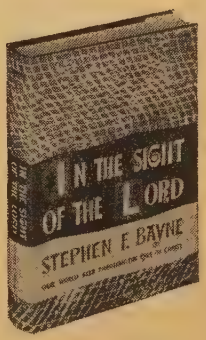
By JOHN SUTHERLAND BONNELL

One of the most highly-regarded religious counselors in America shows, in the pages of this book, how he has helped hundreds of unhappy people who have come to him with their problems. Dr. Bonnell has selected those cases which illustrate graphically the problems Christianity faces in grappling with alcoholism, anxiety neuroses, suicidal tendencies, escape via tranquilizers. "The faith of the author himself shines through his clear and direct style, and the case histories are so well chosen that I should think any troubled soul or wounded spirit could feel: 'Something can be done for me.'" — LESLIE D. WEATHERHEAD. $3.75

The Harper Book for Lent 1958

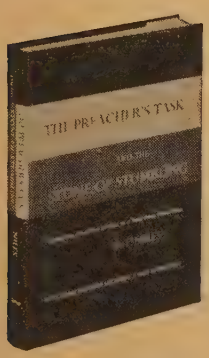
In the Sight of the Lord

By STEPHEN F. BAYNE, Jr.



Bishop Bayne recalls to view eight different instances when Christ looked at people, scenes or things, and explores meditatively what He saw and what that sight meant. The meditation for Ash Wednesday reveals the sight of the kingdoms of this world and their glory, as the tempter showed them to Him. Other incidents show Him looking at the blind man, beholding the multitude, weeping over the city. IN THE SIGHT OF THE LORD is organized into eight chapters, one for the first four days in Lent, one for each of the Sundays in Lent and the final one for Good Friday. Bishop Bayne has an excellent reputation as author of books on religion that are attractive to the laymen and satisfying to the clergy. $2.00

The Lyman Beecher Lectures



The Preacher's Task and the Stone of Stumbling

By D. T. NILES

Dr. Niles, an Asian Christian, asks a Buddhist, a Mohammedan and a Hindu why they cannot become Christians. In the light of their answers he re-examines the responsibility of those who present the message of Christ. Dr. Niles' concept of THE PREACHER'S TASK is fresh, evangelistic, and stimulating — one that every minister will find invigorating and inspiring. THE PREACHER'S TASK AND THE STONE OF STUMBLING brings a "vaster and a more precise picture of Christianity." — LISTON POPE, Dean, Yale Divinity School. $2.00

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Book Reviews

DETERMINED TO LIVE. *By Brian Hessian. Doubleday. $3.50.*

BRIAN HESSIAN writes the story of his battle with cancer, a battle which, fortunately, he won. This book pays tribute to the medical profession for the work that is being done in cancer research and surgery. At the same time the author, who is an ordained minister of the Church of England, tells of his experiences in prayer, before, during and after his operation.

The book has an inspirational tone and should be of help to people facing operations and particularly those who are dealing with cancer. The author deals with the subject of spiritual depression, friendships, doubts, hope and courage.

He proposes an organization called "Cancer Anonymous" which he thinks would be very helpful for people who must deal with this disease.

He came through his experience to a new life of usefulness, enabled to write these words, "Even in the face of the most dire suffering or bitter experience in our world, mankind must never lose hope. Hope is the most precious possession any of us can have. Coupled with courage, it can work wonders."

This is a book which ministers will find useful for their own information about cancer patients and also to place in the hands of people who are suffering from this affliction. It also should be helpful for members of the family of cancer patients.—*Floyd E. McGuire, Larchmont Avenue Presbyterian, Larchmont, New York.*

THE NEXT DAY. *By James A. Pike. Doubleday. $2.75.*

ON THE day before I sat down with Dean Pike's book I had accompanied a parishioner to a psychiatric hospital for care and treatment. The patient had been wrestling with personal problems that involved many matters that Dr. Pike deals with in "The Next Day." Here is a book of down to earth helps for the daily living of the Christian life. No Polyanna stuff! And no blinking away the honest troubles and tragedy of human life! My parishioner can use this book as a source of mature Christian insight in areas of personal need like bereavement, guilt, failure, middle age. It is a volume that I can put in the hands of people who are earnestly striving to work out a whole catalogue of issues that confront Christians—ill health, death, temptations, sleeplessness, indecision. It can help me, the minister, too.

Dean Pike's approach is essentially devotional in character. He concludes a chapter on "How to Stay Married" with a prayer from the Book of Common Prayer and intersperses devotional material throughout. The title? It comes from Kierkegaard's "Christian Discourses." "What is Anxiety? It is the next day."—*Melvin L. Frank, First Congregational, La Crosse, Wisconsin.*

WE WANT TO KNOW. *By Dora P. Chaplin. Morehouse Gorham. $3.50.*

THIS book is one which needs very much to be in the hands of young people and their parents. It can also be highly useful to ministers and others who work with youth. It really answers the questions young people are asking and gets down to the important fundamental concerns of relating the Christian faith to modern life.

The author is well prepared for this responsibility. A full time lecturer in the Department of Pastoral Theology at General Theological Seminary in New York, she has until recently written a column in *Episcopal Churchnews* on "What the Younger Generation Is Asking." This book is a compilation of the questions and answers from the column.

The major purpose of the book is described as the attempt to set forth a helpful apologetic for the Christian teen-ager who finds others questioning his faith. The most valuable help it will offer is in helping the Christian boy or girl come to grips with his own faith and the relationship with his church in terms of applying religion to life.

Actually the book would generally be more effective for the whole of Protestantism if it could have been edited for general Protestant Christian terminology and references. At some points, notably in the chapters on "The Language and Customs of the Church" and on "Reaching Out to the World—Witness and Vocation" the references are always specifically to the Episcopal Church. Otherwise the treatment of problems faced by every teen-ager is so excellent that its appeal will be far beyond just the Episcopal fold.

Among the scores of live questions tackled and answered admirably are the following which give a bit of the flavor of the book:

Q. "When is it all right to begin drinking? Or is it wrong to drink? If not how much is good to take? I know a lot of people who call you 'chicken' if you don't take a drink at all."

Q. "My parents treat me like a baby. They always want to know where I've been and how I spend my allowance. My mother worries and expects me to come in earli than I want to. Other fellows u their family car, but there is a ways trouble if I want to borro ours. We have constant argu ments."

Q. "My friend has become terrib disillusioned about life because close friend of hers is dying. Sh believes that if God did crea man, it was certainly not out love, because of all the horrib suffering he must go through."

Q. "What in your opinion is th object of a Supreme Being pla ing us here in this world?"

Q. "What do you say to childre when they want to know whe God is? They want to see hi why can't they?"

Q. "I want a certain girl to go stead with me. She is not sure if sh believes in it. Could you give u both sides of the question?"

Q. "What do you think about a Prot estant boy marrying a Catholi girl? I know there are som cases where it hasn't worked, bu doesn't that depend on the peo ple? Why is it so important i you are in love with each other?"

Among the high points in the bool are the chapters on doubts and prob lems of personal religion and on prepa ration for marriage. A helpful bibli ography is included. On the whole thi is a very valuable book—a steady sensitive treatment of the real live con cerns of teen-agers. It will be equall helpful for teen-agers and for thei parents.—*E. Eugene Huff, Communit Church, Morton Grove, Illinois.*

DELINQUENCY: SICKNESS OR SIN? *B Richard McCann. Harper. $3.00.*

DELINQUENCY is handled her in a theological setting mixe with psychological insights. A substan tial number of case histories are pre sented. A consonant investigation of th therapeutic attitude is undertaken, wit the result that a firm pattern is estab lished for working with "disturbe youth."

The conclusion, apparent through out the book, is that delinquency both *sickness and sin.* "The delin quent's sin is his illness, and both exi in isolation." But more than that, "h sickness is our sin, the sin of the no delinquent, the church member, th clergy. . . . By understanding our ow need and acknowledging it . . . we mu stop making the delinquent a target fo our identification and projection, an make him instead an object of ou total concern."

The key to understanding the d

nt, as evidenced by numerous ews undertaken by theological ts at Harvard and Andover New- ninaries, is the self-image of the In every delinquent youth there rs a shallow or distorted self- Restoration of a positive whole- image is the solution to the ma- of delinquents' difficulties.

restorative process is in the of parents, teachers, clergy, s. They can proffer "unselfish ased on understanding, consisting giving of the self; can support nd of relationship that will help the adequate self-image." The icture of that relationship is sug- in an admirable analysis of the le of the prodigal (delinquent)

McCann articulates here what ready know about Christian re- nition. But he ties it into a thought- xamination of a vexing human em.—*Lawrence L. Gruman, First regational, Fairport, N. Y.*

Book Notes

HE HARVEST of books that ap- eared in autumn 1957 includes y volumes that are not pitched tly toward the pulpit but in vari- ways they are important to the who occupy it. For example the s on exposition of Holy Scripture new collection (EARLY MEDIEVAL OLOGY. *Vol. IX, The Library of stian Classics. George E. Mc- ken, Editor. Westminster. $5.00*) ides commentaries on Job, Titus, tians, and John by such notables lcuin of York, Claudius of Turin, Rupert of Deutz. While their ments will add quaintness and r to contemporary exposition of e books, the modern readers will lowed somewhat by a method best ined by Gregory the Great in his k on Job:

The expounder of Holy Scripture ought to be like a river, for if the stream flowing along in its bed should on its flanks come into con- act with curving valleys, it at once urns into them its powerful cur- ent, and when it has filled them ull, it suddenly pours back again nto its channel. That is how, cer- ainly, the expounder of the divine Word should be, so that when he discusses any topic, if perchance he finds an opportunity presented to him suitable for edification, he may turn the streams of his eloquence into it as if it were a nearby valley, and when he has poured over this adjacent field of instruction, he may fall back into the channel of speech he had originally set before him.

e book also includes a section on preaching by divines who flourished almost a millenium ago, Rabanus Maurus, Ivo of Chartres and Agobard of Lyons, "obscure" men who probably weathered the span as well (candor commands us to say) as contributors to these pages probably shall. Surprisingly, there is also evidence of the do-it-yourself trend in the hoary past, evidenced by Guibert of Nogent's "How to Make a Sermon," dated in the early twelfth century!

A rich treasury of homiletical materials appears in the more familiar collection (LATE MEDIEVAL MYSTICISM. *Vol. XIII, The Library of Christian Classics. Ray C. Petry, Editor. Westminster. $5.00*). A catalog of contributors is all that is necessary to suggest its wealth: Bernard of Clairvaux, Francis of Assisi, Meister Eckhart and Jan Van Ruysbroeck only begin the list. Lent is on the way, and this flowering of late medieval expression should color meditation and preaching in that season.

Moving on from the Middle Ages we encounter along the bookshelf several works which deal with persistent issues revolving around the Reformation. Perhaps the finest writer of "general" history (because he is also one of the best specialists) among Roman Catholics today is Philip Hughes who presents his view of the Reformation of the sixteenth century (A POPULAR

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HISTORY OF THE REFORMATION. *By Philip Hughes. Doubleday. $4.00*) with a grace and over-all fairness not usually encountered in works on that era from this viewpoint. Hughes sneaks in a bit of pre-Reformation reform ferment in a chapter on Ximenes and then deals with familiar figures and themes: Luther, Zwingli, Calvin, Knox, English Reform, Anabaptism, Trent. Reformation Day is months away; this is a good time to inform Protestant preaching on the controversial subject by a reading of this work which will move sermonizers toward more light and even more charity.

A reasonably competent if largely unoriginal Protestant survey of the period appears in Ida Walz Blayney's study of Luther. (THE AGE OF LUTHER. *By Ida Walz Blayney. Vantage. $5.00*). The wife of the Dean Emeritus of Carleton College and herself a professor of German there, throws the experience of the Reformer somewhat loose-jointedly against the background of Humanism and the Renaissance. A vastly more important discussion of the German Reformer (LUTHER ON VOCATION. *By Gustaf Wingren. Muhlenberg, $3.50*) has obvious implications for preaching. There comes that point in every sermon when, the flock having been fed and watered, it is sent out of the fold and into the field for another week. After the homiletician has had his opportunity to reveal his theological profundity and exegetical finesse he is called upon, to his embarrassment, to reveal his limitations in dealing with the practical matters of life in the week ahead. The concept of the calling as developed in the Reformation has provided a background of meaning in recent preaching. Wingren's study is usually recognized as most detailed and authoritative in its treatment of Luther as a source on the subject. Luther had room for *homo ludens* as well as man at work. Both were observable under the categories of life in *Stuendelein*:

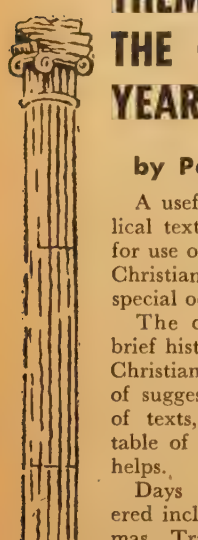
> It turns out so that the will of the world is not effected unless God adds his commandment and order. What God has ordained will follow his command and take its course, for example, that parents bring up their children; for this they have their time. Princes are to rule and punish offenders; for that they have their time. For the farmer it is cultivating the land. All this is contained in the word 'their time' (*Stuendelein*). But everyt which takes place outside of Word and work, issuing from own ideas and not from his mand, goes backward.

If the concept of the calling re ordinarily to individual life, the s direction of each sermon similarly for responsible attention. One of best among recent studies (THE CITIES. *By John A. Hutchinson. bleday. $3.50*) deals with the poli aspects of this life. Hutchinson t his cue from Augustine and his from Niebuhr: Man is good enoug make democracy possible, and enough to make it necessary phrase in this form is actually a p phrase of Niebuhr's original exp sion). The emphasis falls on lif modern democracy in the face of talitarian alternatives.

A new book by one of the coll rators on *The Lonely Crowd* (ASTONISHED MUSE. *By Reuel Den University of Chicago. $4.50*) exam in off-beat fashion an in-time prob with which the pulpit deals frequen the creative use of leisure. In a s called "witty" by the blurbs, but n accurately described as sardonic, D ney exposes the pseudo-realism of p ular entertainment, especially television ("The Seeming Real," "F and More Real") and looks for bol and imaginative entertainment. Re ers will enjoy his comments on P and paperbacks, science-fiction social realism. His call for a bit fantasy is presented in a manner t might just, by osmosis, help some mon-fashioners to get off the grou from a base in stolid and dull prose

Two books with similar titles p sent divergent approaches to a probl no religious American wholly evade, that of Christianity divided tween Rome and non-Rome. The f (PROTESTANT AND CATHOLIC: ONE CHRIST. *By K. E. Skydsgaard. M lenberg. $4.00*) is not only a frui rehearsal of the past and present the positions of "the two parti When the Danish theologian g about contrasting the two on script and tradition, the church, faith grace, and other subjects he produ a manual of instruction that should helpful to those who are dealing w former Roman Catholics. The sec book (PROTESTANT AND CATHOLIC. *Kenneth Underwood. Beacon. $6.* is a vastly different matter.

Taking off from an event, the fusal of Catholics to permit Marga Sanger to speak on planned pare hood in Holyoke, Massachusetts, derwood, combining disciplines sociology, psychology, and journali explores "in depth" every aspect of ligious life "on both sides" in this man-dominated city. He discus politics, finances, organization, c cepts of tolerance, etc. At times th is an almost Rabelaisan tone, as in portrait of the priest at Holy Ros parish, known for his concentration bingo and carnivals ("Comely Yo Ladies" inside!). The book is chil



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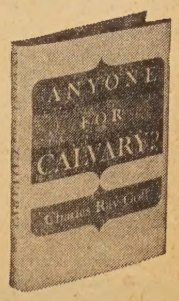

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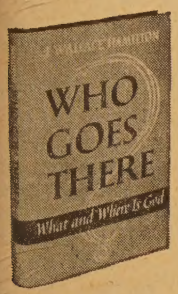

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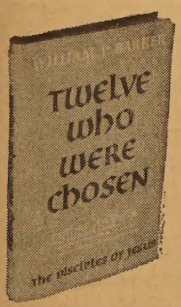

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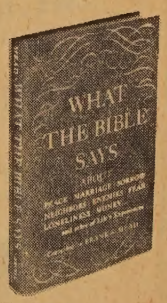

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in two respects, first for its portrait of religious life where Protestantism is a minority and secondly for the absence of any substantial recognition from either side that both are somehow involved in sharing one body in Christ.

Widely divergent views of Christian unity are also presented in two recent books. The first (THE UNITY OF THE CHURCH. *A Symposium. Vilmos Vajta, Editor. Augustana. $3.00)* represents Lutheran views, most of them faithfully reflecting the sense of the meeting of the Lutheran World Federation last August. Anders Nygren, Regin Prenter, Martin Heinecken, and nine other Luther scholars from seven nations contribute on the subject of emerging unities within Lutheranism and between Lutherans and others. The second view competes with the Lutheran and with ecumenical theology in general (EVANGELICAL RESPONSIBILITY IN CONTEMPORARY THEOLOGY. *By Carl F. H. Henry. Eerdmans. $1.50*). It is a responsible statement of the newly articulate "neo-evangelical" position which has set itself to counter ecumenical trends in the name of conservative biblicism. Henry discusses the Modernism-Fundamentalist skirmish and the "Contemporary Restoration" without seeming to recognize that neo-evangelism is poised to disturb the mainstream of such restoration. All in all, this is an important description of the bid by mo biblicism for the eye of Ame Christians.

Autumn saw also the publicati five books by or about contempo theological heavyweights. Each these is receiving major attentio our sister publication, and one of t Barth's *Christ and Adam* has bee viewed on these pages. The wor these shapers has helped create climate of today's preaching; whil always directly applicable to pre ing situations, it is the pointed tributory statement of the theolo stuff out of which good preac emerges. Among these books is which reproduces the Laidlaw tures at Toronto in 1956 (THEO BETWEEN YESTERDAY AND TOMORR *By Joseph L. Hromadka. Westmin $2.75*). The controversial characte the author will elicit wide interes this volume. This is all to the good his discussion of the current tas Christian theology against the b ground of competing secular ideolo throws the Christian gospel into sh pressing, and ever-new relief. A su of trends in biblical theology and menical thought, it stresses the res sibility of the church and its peo "Its noble function is to tell the w simply, humbly, without any se claim about the Crucified and Rise the midst of the world and to inter *this reality* in an urgent, burning w

A sequence of "axioms" on the w situation will offer no reasons for c placency. The world has become it has no one arbiter. Christian soc is insecure, particularly since the so revolution which divided the w into two orbits. Life today is radic secularized; the shadow of the alp bet-bombs lingers over life. The chu institution is itself no remedy for ularism. These axioms have th Hromadka into a strongly eschatol cal frame of mind. His criticisms the church on this side of the Curtain are searching and should read, marked, learned, even tho they are too strong to be inwardly gested. His form of resolution of chu life on the other side will seem satisfactory to most of us, but it is for us to argue with his emphasis the new milieu has forced the chu there to look more to its essential ture and to press the preaching of cross of Jesus Christ to the fore. is most of all, a message to people are, as Niebuhr has recently descri us, inhabiting a gadget-filled para suspended in a hell of internati insecurity.

Niebuhr's own contribution to autumn's listing (LOVE AND JUST *Selections from the shorter Writing Reinhold Niebuhr. Edited by D. Robertson. Westminster. $6.00*) cludes brief articles written over past several decades. Many of t made history on their own, for exam his explanations of his shift from ification and his proposals to Dr. Graham. One must admire the apl with which the early-tamed cynic

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unedited reprint of his comment ssues which later saw him about- Not many theologians will per- contemporary republications of ys which refer to "those of us who Christian Marxians." (1934) At very least the collection suggests versatility of Niebuhr's social com- t; at the very best it can inform own.

hird, there is a *Festschrift* for the er Niebuhr" (FAITH AND ETHICS. *Theology of H. Richard Niebuhr. ed by Paul Ramsey. Harper. $5.00*) more recently has emerged as a si-cultic figure and who is unques- ably one of the really first-rate the- ians in the business today. The lity of the contributions to this vol- suggests that this group of Nie- rians are as prestigious as the nie-ites: Paul Ramsey, Carl Mi- son, James Gustafson, and Waldo ch are among them. Robert S. haelson's exposition of Niebuhr's of the Kingdom of God in Amer- will hold special interest and the ations on themes in Niebuhr's the- y and social thought presented here for the most part, primary works heir own. But the two chapters by s Frei are what really make the k a "best buy" for the general der. The second of these discusses buhr's theology; the first is virtually ext-book on nineteenth and early ntieth century theology down ough Troeltsch and Barth. In its way this long-overdue tribute is haps the most important book in listing.

inally, there are the awaited Gif- Lectures by Bultmann. (THE PRESENCE OF ETERNITY. *History and Eschatology. By Rudolf Bultmann. Harper. $3.00*). The thrust here is on the question of history and historiography. It is not likely to rank among Bultmann's seminal works largely because of its partly derivative character. Several chapters are extensively dependent on the fine work of Karl Loewith and Ralph Collingwood. Readers may be surprised to note Bultmann's familiarity with British thought in the work of Butterfield, Toynbee, and especially Collingwood whose dictum that history is "for" self-knowledge Bultmann accepts almost uncritically.

The lectures are a convenient summary of recent trends in historiography from Dilthey and the diviners through Spengler down to Collingwood and the "self-knowledge" school. All this is cast against the backdrop of emphasis on the human person in history and, of course, the characteristic and immediate call of human decision.

Pulpit Calendar

Jan. 26-Feb. 2—Youth Week.
Feb. 2—4th Sunday after Epiphany.
Feb. 9—Race Relations Sunday.
Feb. 16 — The Transfiguration. Universal Day of Prayer for Students.
Feb. 16-23—Brotherhood Week.
Feb. 19—Ash Wednesday.
Feb. 21—World Day of Prayer.
Feb. 23—1st Sunday in Lent.
Mar. 2—2nd Sunday in Lent.
Mar. 9—3rd Sunday in Lent.
Mar. 16—4th Sunday in Lent.
Mar. 23—Passion Sunday.
Mar. 25—The Annunciation.
Mar. 30—Palm Sunday.
Mar. 30-April 5—Holy Week.
Apr. 3—Maundy Thursday.
Apr. 4—Good Friday.
Apr. 6—Easter.
Apr. 13 — 1st Sunday after Easter.
Apr. 20 — National Christian College Day.
Apr. 27 — 3rd Sunday after Easter.

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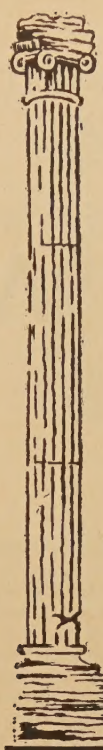
Clovis G. Chappell



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